

PURSUANT to a late announcement, this, the first number of the DOMINION CHURCHMAN in the new year, appears in new form. We are confident this change will meet the approbation of our readers. The old newspaper form which was in long use, has been generally abandoned by religious weekly periodicals, in favor of smaller pages. In making the change, it may therefore be said of us that we "follow the fashion." But there can be no harm in following the fashion when it goes in the right direction, and when the new is a manifest improvement on the old. The most rigid Conservative cannot reasonably object to beneficial reforms. Such a principle, if observed, would be a bar to all progress. Now the DOMINION CHURCHMAN is determined to make progress. We are well aware that we have not yet attained perfection as a journal, but we shall strive to reach that degree of merit as speedily as possible. The best, the most useful, the most permanent institutions in the world were not made to order; nor did they spring up in a day. They are of slow growth, they require watchful and laborious care, they are certain to be misunderstood and perhaps mistrusted for a time; but if they have merits, their merits will eventually obtain recognition and command success. We are content to proceed at a steady and moderate pace. It never formed any part of our desire to take the world by storm. The meteor flash is very brilliant, but very brief.

The opening of a new year is a season of many hopes; let us hope the career of the DOMINION CHURCHMAN will be long and successful. Its mission is to aid our bishops, our clergy, and our laity, in building up and extending the Church in every part of this vast dominion. We believe in the principles and the destiny of that Church. We believe in her primitive and Apostolic origin. We believe she embodies and teaches "the faith once delivered to the saints." To labour for the preservation and extension of that faith is a high calling, and worthy of the best energies of the best men. We believe there never was a time in the history of Christianity when the demand for the work of sound Church agencies was louder or more imperative than the present time. If the Church is to hold her own against the many opposing influences of the day, she must be in fact, as well as in name, a Church Militant. She must wear the

armour and wield the sword. On the one hand, her purity, as well as her liberty, is threatened by the ceaseless activity of that ambitious system, more or less corrupt, the head and centre of which is in Rome. On the other hand she is compelled to meet the assaults of a still more dangerous enemy. Infidelity, in many popular forms and guises, is striking at the very foundations of the Christian faith. In addition to these opposing forces, there is the spirit of a sectarianism, which in some cases means well, but which involves a principle much to be deplored. It retards the work of the Church, at least in proportion to the extent to which it impairs her historic unity, and disregards her visible organization.

ALGOMA.

The wants of the Church among us, and the fact that her movements have not kept pace with the increase of population, have had a tendency to confine our efforts almost entirely within the limits of our respective Dioceses. Those however who can claim to have imbibed any considerable measure of that largeness of soul both inspired and demanded by Christianity, have felt that we could not expect the Christian religion to flourish in this way, even at home. Whatever else we may call it, certainly it is not Christianity, which does not seek to expand itself: it is not the religion of Jesus Christ which does not find employment for one hand in carrying on strictly missionary operations, while the other is engaged in building up the Church at home. We may construct churches and endow them, may establish a ministry in the true Apostolic succession in our own borders, but ours will be only a spurious system after all, a mockery of a Christian Church, if we neutralize all our exertions and mar the beauty of our fair fabric by ignoring one of the first and most decidedly fundamental principles of such a church, by refusing to make special provision for foreign missionary work. The History of the Church every where and in all ages has proved this; and deeply impressed with so important a truth, very many among us have sought to incorporate the principle in the every day work of the church. Efforts have been made, feeble enough it is true, to do something towards sending a missionary to our Indian Empire; Africa and China of course have not been thought of. When behold! there suddenly starts forth in our midst a strictly missionary Diocese,

that of Algoma—a field for foreign missionary operations, and a field which forms a part of our Dominion—a field full of interest, inhabited by a race of men differing more from ourselves in religion, blood and in language than the inhabitants of Hindostan or Ceylon. Here those who are fond of entering may find ample scope for the gratification of their tastes; and those who have noble ambition to plant the standard of the cross where Christ has not yet named, may here find the harvest plenteous, while the labourers are few. As we have recently pointed out, the philologist also will meet abundant materials of interest. Our language has no literature now, could not exhibit so high a state of cultivation without having once possessed a literature; and its flexibility and other capabilities are such that it is prepared to receive all the lessons and culture of the old world.

It is scarcely necessary, we have imagined, to refer to the history of this very important missionary Diocese and the claims it has on us. We have several times brought them before our readers; but from the indications we have met with, we fear we shall have to dwell on the subject again and again, before its urgency is felt in any adequate measure. We have all entered voluntarily and solemnly into certain engagements respecting it. Those engagements we had almost said, ridiculously for a Dominion that has already to boast of its wealth, that is in a flourishing state, that extends across a large continent, and whose inhabitants claim to have within themselves, the elements of a great nation. But ever the engagements may be, must be attended to, that is, the Canadian Church desires to secure the blessing of her Great Head, and flourish at all in her own local conditions. A Bishop has been appointed and consecrated to carry on the Church's work in that interesting of the Lord's vineyard; but instead of superintending his Diocese, he is expected to ramble over Canada, and for the small pittances that have been promised for his new sphere. He has been compelled to visit England for the same purpose. That visit was not successful. We are given to understand he was there informed that the responsibility for providing for the new Diocese was entirely resting on Canada, and that besides it was