

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 Torontodiocese, 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.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

ASCENSIONTIDE APPEAL, 1894.

To the Reverend the Clergy, and the Laity, of the Church of England in Canada:

"I will not see your face except your brother be with you." Thus spake the man whom his brethren, moved with envy, had sold into Egypt. Exalted now to the right hand of Pharaoh, with all the power of a mighty empire under his control, he lays down the terms on which he will receive them and protect them.

To-day a greater than Joseph is speaking to us, whom He is not ashamed to call His brethren. He to whom, as our brother, all power in heaven and earth is given—He who is now ascended to the right hand of God—is speaking to us through His Church. Let us note carefully what He says, "Him that cometh unto me I will in no wise cast out."

Yet there are conditions. He will receive us, but not alone. He will receive us, but not if we forget our brother, whom we might bring with us if we would.

The determination, "I will not see your face except your brother be with you," is the outcome of no mere human love such as prompted Joseph's mind. Much less is it the decision of