

tion. Moreover, we ought to remember, as Bishop Butler had warned us, that Christianity as a scheme or constitution is imperfectly understood. If we knew the whole of it, things which are now unintelligible might become plain and clear. We must know that truths which at one time we could not grasp, had now, in some cases, become quite clear.

He then offered illustrations of changes which had taken place in the judgment of Christian doctrine by unbelievers. He spoke of original sin as a doctrine generally decried by Deists, and showed how the theory of a child coming into the world like a sheet of blank paper, was now contradicted by the results of natural science. In the same way, free will was now decried, whereas Christians were once derided for speaking of the limitations of the human will. The preacher then remarked that the same kind of change had taken place in the manner of speaking about faith, and sacrifice.

In conclusion he reminded them that many difficulties had arisen from the mere neglect of patient and careful study, which people did not grudge to the business of life, but which they too rarely bestowed upon Christian doctrine. One thing they might all do—live according to the teachings of CHRIST, which their conscience approved; and those who did the will of God were promised that they should know of the truth of the doctrine.

THE DUTY OF THE CHURCH AT HOME TO THE CHURCH IN COLONIAL AND MISSIONARY DIOCESES.

BY HON. AND REV. CANON ANSON.

THE expansion of our people in countries widely separated from us has brought with it to our Church a responsibility and a duty even greater, at least so it seems to me, than the evangelization of the heathen of whose lands we have taken possession, and that is the duty of taking care that the children who go forth from their homes here shall be provided in their new homes with the opportunities of religious worship according to that holy faith in which they have been brought up, at least until they are so far settled as to be reasonably able to provide it for themselves. As the Bishop of Algoma has well put it—"It is no less important, surely, to prevent our people from becoming heathen, than to make heathen Christians." If we may venture to compare the importance of two things, both so necessary, I would unhesitatingly change that "no less important" into "far more important."

It is easy enough for us to speak of the benefits of emigration; it is easy enough for the clergy to advocate it among other people, and to help to send to other countries those who may be half-starving here. Nor would I wish to deprecate such efforts. I believe that emigration is the only remedy for many of the evils under which our country is suffering, especially that of an *hereditary pauperism*. But do not let us forget that there is a worse starvation than that of the body, and that we incur a very solemn responsibility if for the relief of congestion at home we send souls forth beyond the reach of those spiritual provisions which are needed for their growth, if not their very maintenance in grace, as living members of Christ's Body.

Does, then, our Church make adequate provision for those of her children whom various circumstances thus send forth? Let me speak of one great field of emigration, of which very much has been heard during the last three or four years, and to which thousands are now flocking every year—I mean the North-West of Canada. I have just returned from a hurried visit to the diocese of Rupert's Land. That diocese now includes the two

great provinces of Manitoba and Assiniboia—an area of about 1,100 miles in length by about 250 miles in average width. Manitoba, west of Winnipeg, that is for about 250 miles, and a considerable part of the eastern portion of Assiniboia bordering on Manitoba, is fairly thickly settled, while some settlements are found over the whole. Yet for this enormous area there are only at present thirty clergymen and a few missionaries, whose work is exclusively among the Indians. Eleven, however, of these thirty are resident in the town of Winnipeg. The Bishop told me he had no less than ten stations, for which he had funds and everything ready, but he could not get men to fill them. Hundreds have been going out to that fertile country, very many of them young men of the highest education, sons of clergy, officers of the army, and others, and yet what has our Church done? During the last five years two clergymen have gone out from this country, and of these one soon returned.

THE STATE OF THE CHURCH IN THE N. W.

The accounts I had read in letters of the Bishops of Rupert's Land, Algoma, and Saskatchewan to the Society for the Propagation of the Gospel had made me feel that there was a pressing want of clergy in those parts, before which the needs of even a large and important parish in this country seemed to sink into insignificance, more especially when it was remembered how easily and well such wants here could be supplied by others. What I saw and heard even in the very short and hurried visit I was able to pay to the diocese of Rupert's Land convinced me most fully that the statements were certainly not exaggerated, indeed, that much more might with truth have been said.

What I saw was indeed enough to make one's heart very sad. In the large province of Assiniboia there is only one clergyman settled, at Regina, the capital; there is also one who travels along the line of railway working partly also in Manitoba, and there is one missionary to the Indians. Everywhere, however, Presbyterians and Methodists are alive and active, and they are somehow able to find men to lead their services. In most settlements with only a few houses they have already built, or are building chapels, to which Churchmen have subscribed for want of something better, on condition that when wanted they should be used for Church purposes. Everywhere there are a number of Churchpeople eagerly asking when the Church is going to supply their wants, and most enthusiastic and ready to do all they can when an opportunity is offered them. Very often these Churchpeople go to whatever services they can find, and thus some get alienated, while others grow disheartened with waiting and openly renounce their connection with a Church which seems to care so little for its people. I saw a statement of a leading member of the Presbyterian body who had been making an official tour of inspection through the North-West that they had 300 stations. I have no reason to disbelieve the statement. I fear the Church could not number fifty in the same area.

Is it not a crying shame on our professed Christianity, and on our faithfulness to what we are continually calling our beloved Church, that there should be any difficulty whatever in sending forth to countries that are being newly settled a supply of clergy equal, at least in some proportion, to the laymen that leave our shores?

THE SUPPLY OF CLERGY QUESTION.

It may be said, "It is difficult enough to keep up the supply needed for work at home, and that must be our first duty."

I venture to deny this latter proposition entirely.

If England were a vast continent with regions yet uninhabited, and the overflow of the population was gradually taking possession of those wild places, should we not think it just as much the duty of the Church to extend her ministrations to those borderlands, to the few sheep most in danger of straying, as to continue her ministrations to those in the old folds? And does it make any difference

in the principle involved because the ocean rolls its tide between us and the places where our brothers and sisters have now to seek their new homes? They do not cease to be her children; she does not cease to be their mother; she cannot cast off the duty to care for them which that relation involves.

And, after all, is not too much rather made of the distinction between the home and the colonial Church? We are one body—one not because there is the Church of England in South Africa, or Australia, or Canada. I wish, indeed, that such a somewhat meaningless name were never heard. We are the Church of England because we are in England, and it is about as sensible to speak of the Church of England in our colonies as it would have been to speak of the Church of Jerusalem in Antioch or Corinth or Rome, as it is to speak of the Church of Rome in England, except as a schism. We are one by a higher title—one as members alike of the one Catholic and Apostolic Church, having the same descent of holy orders, the same pure faith, the forms of Divine worship.

And if we are thus one Church we should bear one another's burdens, the stronger helping the weaker wherever it may be found, those that have most ministering to those that lack in all good things. There is surely too much selfishness amongst us—a selfishness manifesting itself not only in individuals but in parishes, in dioceses, in provinces. We need more corporate action, more sympathetic inquiry as to where the Church, as a whole, is weak and where it is strong. There is much to be commended in the Roman system of unity. It does not leave any portion of its wide field to the hazard of individual action. It marshals its forces and sends its officers where they are most needed for the general welfare. We need something of the same practical wisdom in united action.

Above all, this united action should make itself manifest in the supply of candidates for holy orders. It is an altogether selfish manner of reckoning the sufficiency of supply, as is usually done, by considering it merely in relation to the increase of the population that remains at home. We should surely reckon also who have gone out from amongst us to our colonies. Those colonies, as they receive a large increase to their population from us, may also reasonably expect from us men duly ordained to minister to them. The Church as a whole must look for the chief supply of her ministry wherever men are needed, from that portion which has the largest population, the best means of education, and the richest endowments, enabling men to obtain that education most generally.

MEN THE GREAT NEED FOR MISSION SUCCESS.

I allude to this supply of men rather than of funds, because I am convinced it is what needs most pressing. We begin too often at the wrong end, continually asking for money. What we want is men—men of real, self-denying, self-sacrificing lives—men willing to go wherever there is most need. Where such men are forthcoming, I have no fear but that sufficient means for their support will be readily supplied.

It is true that the life of a clergyman in the early days of even a colonial diocese—much more, of course, of missionary to the heathen—demands of those who undertake it not a little self-denial, the absence of many comforts to which he is accustomed at home, and what is probably the hardest of all; severance from friends and relations. But, after all, what are such sacrifices? If a man professes to desire to set forth the self-denying life of Christ as the great example for those to whom he is about to preach, ought such considerations to be any impediment to his going where there is the greatest need of men? Young men too leave home willingly and gladly in the army and navy for several years at the call of duty; and numbers are now going forth to seek their fortunes in other countries. Why should not young men be equally ready to go forth for a few years of such pioneer work in the service of the Church, as they are for the service of their country or for their own profit? I say advisedly, "for a few years," for this is work that seems to me eminently