

negative, or at least neutral attitude, is not likely to put enthusiasm into anything. It is urged that the Congress can only recover its place and influence by a reconstruction on the basis of a full and fair representation of the various schools of thought and feeling in the Church. The Albany Convention just held seems to have been marked by unusual brightness and success. In the first place, the parent diocese of New York paid over to the Convention \$25,000, the sum agreed upon as being due on account of the Episcopal Endowment Fund by the parent diocese of New York. Then it witnesses the spontaneous increase of the Bishop's salary by an annual sum of a thousand dollars. The successful administration of Bishop Doane—extending now over 22 years—was gratefully recognized as having raised the diocese to the high position it now occupies in the American Church.

EXCEEDING FOOLY.—Objection was made to the programme of S. S. lessons, which gave occasion to an ignorant crank to talk as follows, with which a Toronto Synod knows how to sympathise: "Mr. Robert Lipsett seconded the amendment, remarking that he did so with sorrow, mingled with joy—sorrow that one of the oldest and most respected clergymen of the diocese should be compelled to take exception to this education report, and joy that they had even one who was willing to point out deficiencies in the programme. The greatest care should be taken of their children. It was a fact that Cardinal Newman first imbibed the ideas which led to his perversion through having been taken by his father as a child to a Roman Catholic cathedral and seen its grandeur. If they must use the Prayer Book, let them use the revised Prayer Book of the Church of England, which was one that could be used by Dissenters. As showing the necessity for action, he mentioned that he had withdrawn his children from the Sunday school in Ballyshannon. He found the teacher of one of them, a mere infant, endeavouring to instruct the child in the doctrine of Hades. He wrote to the young lady, and she admitted that she expected to get into trouble for what she had done. Other teaching of which he had knowledge was equally dangerous. He was a Churchman—certainly, and he would remain so. What was he to do with his children? He could not send them to the Methodist, because then he would be called a Dissenter; and they were taught according to the teaching of their Church that promoting anything not in accordance with the teaching was schism, and that schism was sin. He could not send them to the Presbyterian, because from what he heard of what the Presbyterians were doing in Derry they were a more dangerous class than the other—that they were by far a more dangerous class, so far as Derry was concerned, than either Irish Church people or Methodists, for they were, he was informed, setting up all the grandeur that was in the grand old cathedral."

DIOCESAN MISSION WORK IN CANADA.

At the last meeting of the Synod of Toronto, the Mission Board presented a stirring appeal, in which they say: "The Mission Board would generally impress upon the Church the necessity of taking a comprehensive view of the state of the Church in this Diocese, and of furnishing the Board with the means needed to open new missions in neglected districts. The Board is merely the agent of the Church, and cannot do more than distribute the funds entrusted to it. But that

there is the very greatest need that our Church people should be roused from their apathy and neglect, is clear from these well ascertained facts, that there are no less than 388 villages (numbering from 50 inhabitants up to 800) within the Diocese in which the Church is not represented, and that there are besides some 20 districts where the services of the Church should be established without delay. These things are not known to the Church generally, and therefore your Board would urge upon every member of the Synod the duty of endeavouring in his own parish to awaken a missionary spirit and an active sympathy, on behalf of thousands of our brethren now deprived of the Church's privileges."

"One step the Mission Board urge should be taken without any delay, viz., the maintenance of a travelling missionary in each rural Deanery, to supply services where they are most needed, and to attend to the spiritual wants of our scattered people."

This is a strong appeal. It will be said that it reveals a sad state of things in the Diocese of Toronto. We are persuaded, however, that matters are not a whit better in other dioceses. We know something of the outlying parts of the Diocese of Huron, and as far as we know, it is in a worse condition by far than the Diocese of Toronto. The Diocese of Ontario has no doubt fewer neglected villages, because there are fewer villages in it, but if we are not mistaken it has more country districts in which the Church has never established herself. Now, what is to be done. No one now is specially to blame for the occurrence of this state of things. It grew up for the most part before our time. It is the result of the haphazard way in which the Church's work has been done. There has been no plan, no scheme of aggressive work, no well organized endeavour to supply all the people of the land with the ministrations of the Church. A few religiously disposed or influential Church people have settled in a neighbourhood, and have asked for a clergyman—he has been appointed. An active clergyman has induced the people of outlying districts, near him, to promise a certain amount for the support of a missionary—he has been sent, and so a parish or mission has been established here, and another there, in a random way. And then great interspaces of territory have been left for years unprovided with any Church ministrations; they have not asked for a clergyman, and so it has been assumed that there has been no need of sending one, and settlements have been enlarged and villages have grown up; and Methodists and Presbyterians have come in, and with their eager, aggressive proselytism have gathered in not thousands, but hundreds of thousands of our people. We say not this to their discredit; it is a duty to proselytize. Every man who is convinced in his own mind that what he believes is the truth, is bound in duty to his fellow-man, to convey that truth to his mind also. And so we blame not those who have separated themselves from us, for being so eager to win others to their own convictions. It is to our infinite discredit that we have not surpassed them in proselytizing zeal. If we had only learned a lesson from our Methodist rivals in the field, we should have been in a very different position from that which we occupy to-day. They have a definite aim and a fixed resolve to win the whole land. They are as full of proud boasting to-day as if they had already accomplished their aim. For the attainment of their end they have mapped out the whole country, and have set themselves to supply places of worship, or perhaps to speak more

truly, of preaching, so that no one shall be more than three miles from one of them. And as they have progressed and have won the land, they have multiplied their meeting houses, till in many parts of the country no farmer lives more than a mile and a half from one of their places of worship; while our churches are so scattered and so irregularly placed that many are five, six and even ten miles away from them. Had our bishops at the beginning realized their responsibility to provide for the whole people, laying the land out with that view—had they, instead of waiting till English or Irish graduates presented themselves, chosen the best men from among their people, as the Apostles had to do, and ordained them to supply the sacraments and ministrations of religion to the first settlers—the whole land would have been ours. But they did not. They were moulded by the traditional notions of the old world as to what a bishop's duty and responsibility were, and the land has been practically lost. It is easy to throw stones at their graves. The question is, What is to be done? How can we recover the ground that has been lost? We are going on still in the old haphazard way. We have no plan, no aim, no organized scheme of aggression. Theoretically we are the best, practically we are the worst organized body in the land for missionary enterprise and aggressive progress. Theoretically, we have generals in our bishops, colonels in our priests, captains in our deacons, and still a vast army of the best educated and most intelligent people in the country, who have pledged themselves to be the faithful soldiers and servants of the great Commander-in-Chief, the Captain of our Salvation. Practically, the bishops have accepted the evil tradition that has come down from the Erastian period of the Church in England, as to the character and meaning of their office, and have thought of themselves as gentlemen chosen to fill a dignified and influential position, and to perform certain episcopal functions, i. e., to be the officers of confirmation and ordination, and to preside at Synods and public meetings. There is not one of them, if actions may determine, who has realized that he is a general in the field at the head of an army that has gone forth to battle; that it is his duty to know every foot of the field, to plan the campaign, to choose the officers for every post, and then to lead the whole army into battle. "Nil Sine Episcopo." What one of our Bishops has done this, or thought of it as his duty? The priests—the colonels in command of regiments—have on the whole acted on the idea of their office, though there are many idle and incapable men who ought for the safety of the army to be removed, and although, too, like the subordinate officers in the Battle of Inkermann, they are left to fight without any general and without any plan of battle. The captains—the deacons—like the American people, are "mostly colonels." As one of the distinguished lay delegates to the Winnipeg Conference put it: "I am convinced that the Church theory of three orders is scriptural and right, but in the practical work of the Church the first and the third are in abeyance; we have no leaders." The bishops are no doubt busy for a good part of the year about endless details of work that others could perform just as well. But every bishop ought surely to have a well-conceived and a well-considered plan, not only for strengthening the things that remain and that are ready to die, but for recovering that which the carelessness or incapacity of others has lost. The bishop ought to be ubiquitous in his diocese. Wherever there is weakness, or mistake, or carelessness, or failure,