

at the right moment, and smoothing his way through the theological course of study which is essential before he can be ordained to the diaconate. Probably a short curacy to a busy town church is the best for the year or more of work as deacon, the advantages gained by working in towns is no doubt very great, and the experience gained gives self-confidence, which is essential in mission work. But we strongly deprecate the rush of young curates to secure town curacies in the days when there is more pressing need of their services in the days of their strong manhood in the more arduous work which has to be done in the scattered settlements of the Dominion, taxing the energies of body, in many cases, rather than those of the mind.

Promotion of Clergy.

The Bishops have here the power of turning the energies of the young host of curates into the right direction. It can be done in one way only, namely, by making it known that by the rule of the diocese promotion to the more desirable curacies and benefices lies only through previous service in the work in the mission field; and that a man seeking for ordination must be prepared to promise to give some of the early years of his ministry to the service of the missions in out-of-the-way places. This rule will serve the Church well; a Bishop will always have a body of men at his right hand ready to be called forth one by one to fill the best places in the ministry in the towns and cities, men who have shown their capacity by good work done elsewhere in the diocese.

Training and Organization.

The necessity for training and organizing the recruits of the army working in the mission fields is well demonstrated by some words recently spoken by the Bishop of Mashonaland. He says: "When, oh, when, will the English Church have men ready for such calls as have come from such places as Kimberley, Johannesburg, Bulawayo, Klondyke, and the gold fields of California and Australia? My answer is, never, until she develops, fosters, and trains all who have a vocation for the ministry from all ranks, from the noble to the peasant. Individualism, trained, organized, and inspired by a common enthusiasm, is an army. Individualism, untrained, undisciplined, and uninspired, is a mob. Which of these is England and England's Church going to be, at home and abroad? We must arouse the brethren everywhere, and get a fire alight somehow to show needs, calls, possibilities, and to enkindle that divine enthusiasm, which, when taught, trained, disciplined, and sent forth for a common object and radiant with grace, is 'beautiful as Jerusalem, and terrible as an army with banners.'"

ST. JAMES' RECTORY, TORONTO.

The remarks which we recently made, as to the delay in appointing a rector to the important parish of St. James', have been greatly, we trust inadvertently, misrepresented. In calling attention to the delay, we

were quite within our rights, and to do otherwise would have been to neglect our duty as a Church journal. In fact, we think the only complaint that should be brought against us was one for not earlier calling attention to the wrong done to the parish. We did not refer to one fact, which is, that apart from the loss which a parish sustains through prolonged and unnecessary vacancy, there is in this case, we understand, the loss of money to the parish. Under the settlement of the St. James' Rectory Fund, \$5,000 was appropriated to the rector of the parish, and the remainder of the large income is distributed among the rectors in Toronto and the township of York. It is claimed that during the vacancy of the parish, this \$5,000 goes into the pockets of the rectors, and not either to the representatives of the deceased rector or to the incoming one, or to St. James' parish. Rumour has been busy as to the reason of this delay, and that it has been caused by the desire to go out of the diocese to get an incumbent, whose chief qualification seemed to be that the clergyman to be selected should be unknown in Toronto, and wholly ignorant of the parish, and the diocese. *Omne ignotum pro magnifico.* We have no sympathy with such restlessness. Our view is that the only way by which the Church will ever succeed will be when she has confidence and pride in her own children, either those born and educated among us, or those who gave up prospects in England, or elsewhere, to make this their home. There is no need to go out of the diocese to find such men, and it is peculiarly the Bishop's duty to see that justice is done them, especially, as in this case, the support comes from an endowment and not from the congregation. Quite apart from this particular case we think that some better arrangement for filling vacancies, than at present exists, should be made, and that the duty resting upon the archdeacons and rural deans to see that no more harm happens to the parish than what is unavoidable, should be actively exercised. Leaving out for the present any reference to illness, more or less prolonged, or death, there are too many instances of what we can only call desertion of parishes by men who have solemnly undertaken the duty of incumbent. Time and again we hear of parishes left vacant with at most a month's notice; very often much less, and find that the reason is that the clergyman has been offered, very often in the States, a better preferment. Such conduct is desertion, often disgraceful desertion of duty. A clergyman may be distasteful to many in his parish, and often a change is desirable, but until a successor is ready to assume the duties, no one is justified in leaving a charge. The effect of such hasty action too often chills the attachment of parishioners. Self-seeking lowers the clergy in the estimation of all but fervent Church people, and a parish once hastily deserted may not recover for years. The remedy lies to some extent in the Bishop's hands, as he may decline to give letters to a clergyman except at times and for causes satisfactory to him.

BRIBERY AT ELECTIONS.

We are informed that the Honourable Mr. Foster, in his recent speech at Toronto, complained that the religious newspapers had not taken up the crying scandals of recent electoral corruption in the Province of Ontario. We are quite ready to admit that Mr. Foster had a right to complain on the subject, although perhaps he might not be as sensible of the difficulties surrounding it, as we are ourselves. In the first place, there is always a difficulty in handling such a subject without appearing to denounce not merely the evil-doing, but the particular party implicated in the evil-doing. If the bribers are Reformers, our readers may naturally ask whether we should be as eager to bring their offences home to them if they had been Conservatives. And vice versa. Now, our readers are perfectly aware that, although we have our own political leaning, we regard the interests of the Church as so immeasurably superior to those of any political party, that we do our very best to keep politics out of our columns. We say, our readers will do us justice in this way; and we profess that wherever there is evil doing, no matter by what party, we will do our best to denounce it, and we will give all the help in our power to put it down. It so happens that the recent shocking cases of bribery and corruption are to be laid at the doors of so-called Reformers; and it is well-known that the party bearing that designation have always been peculiarly vehement in their denunciation of such offences. But however this may be, and even if we should admit that similar offences may be changeable to the other side, it must be said that the corruption practised at some recent elections in Ontario was of a peculiarly virulent kind. We are all accustomed to hear of men being bribed to vote for some particular candidate. Such things have always been done, and, until men learn a higher sense of duty and a deeper self-respect, they will continue to be done; but this is really nothing to the recent outrages on justice. Ballots, in great numbers, were withdrawn, and others substituted for them, so as to affect, to a very considerable extent, the result of the voting and the election. Now, we do not deny that things of this kind have taken place before; but we imagine that, for many years, they have been unknown in England. It is of little use preaching to such people; it is of little use telling them how disgraceful is their conduct. Fines and imprisonment are probably the only penalties they will understand. The Law in this respect is much more severe in Great Britain than it is here, and in some places it is not heeded. The present writer was assured by a credible witness that bribery was unknown in Scotland. It will be well when we have attained to this degree of self-respect. In the meantime severe punishments may do something.

—Neglect a duty, day after day, and in time it will become a fixed habit with you to neglect that duty.