

THE CHURCH HERALD.

The recent alteration in the form of our Journal gives us an opportunity of briefly stating to our readers the principles on which the CHURCH HERALD is conducted, and the grounds on which it claims support.

It aims at being a good weekly newspaper for Churchmen, and for all Christians friendly to the Church of England. Like its English counterpart, the *Guardian*, it gives the first place in its intelligence to that which immediately concerns the Church. But, like the *Guardian*, it does not confine itself to ecclesiastical news or to ecclesiastical questions: it embraces all important news; and deals with all the interesting questions of the day.

It will endeavour to regard all questions from a Christian point of view, and to discuss them in a Christian spirit. By so doing, its managers believe it will render more real service to the Church and to religion than by assuming a distinctly clerical attitude, or by mingling in doctrinal controversy. Doctrinal controversy will be avoided as far as possible; the conviction of the managers being that it cannot be profitably carried on in the columns of a Journal.

The HERALD is not the organ of any party in the Church. It aims at representing and promoting the interests of the Church as a whole, and at preserving unity rather than inflaming discord. All controversies of a personal character will be sedulously avoided.

Our Correspondence Column will be freely opened, without distinction of parties, to all writers whose communications are of present interest, and who observe the rules of Christian courtesy and charity.

Literary and Educational Intelligence will be collected with care, and hold a prominent place in our columns. Persons connected with Colleges and Schools are especially invited to aid us by furnishing news of their institutions.

The HERALD stands entirely aloof from party politics. It will touch such subjects, if at all, only in the interest of the Church, or in that of public morality, taken in the broadest sense.

The Church Herald.

TORONTO, THURSDAY, MAY 23, 1872.

Calendar.

- May 26—Trinity Sunday.
 " 27—Monday, St. Bode.
 June 1st—Saturday, St. Nicomede.
 " 2nd—1st Sunday after Trinity.
 " 5th—Wednesday, St. Boniface.
 " 8th—Easter Term ends.
 " 9th—2nd Sunday after Trinity.

Proper Lessons for May.

- 5th. { M. Deut. 6, Luke 23 to v. 26.
 E. Deut. 9 or 10, 1 Thess. 2.
 12th. { M. Deut. 30, John 3, to v. 22.
 E. Deut. 24 or Josh. 1, 1 Tim. 1, to v. 18.
 19th. { M. Deut. 16 to v. 18, Rom. 8, to v. 18.
 E. Isa. 11 or Ezek. 36, v. 25, Gal. 5, v. 16, or Acts 18, v. 24 to 19 v. 21.
 26th. { M. Isa. 6 to v. 11, Rev. 1 to v. 9.
 E. Gen. 18 or Gen. 1 and 2, to v. 4, Eph. 4 to v. 17, or Matt. 3.

THE INCREASE OF THE EPISCOPATE.

Upon the division of the old Diocese of Toronto into three parts, the Sault St. Marie and north coasts of Lakes Huron and Superior remained with the present Diocese of Toronto. The result has been stagnation. Both the late and present Bishops of Toronto have done their duty to the best of their ability, but no improvement has followed their labours. A Missionary Bishop would have the Mission under his own eye, be able to pick out the best men and put them to work most suited to their powers, on occasion he could take special charge of a district himself, and instead of applying by letters to the Mission Board of one Diocese, he could personally appeal to the whole country. The

growth of the Sault and Prince Arthur's Landings renders his appointment a more pressing necessity, but we will revert to the details of this subject in another article.

In this we continue our former article, and desire to show the necessity of the labours of a Missionary Bishop nearer home. At present the outposts of settlement north of a line running from Coldwater through Orillia, Lindsay, Lakefield, and so easterly, until it would meet a parallel running north, about twenty miles west of Ottawa, are so distant as to be practically beyond the reach of episcopal supervision. The difficulties are those of all new settlements—primitive roads, poor and scattered settlers, and a large, floating, and lumbering population.

The extent of the Bishop of Toronto's Diocese, and the claims upon his time in his more immediate neighbourhood, preclude the possibility of his devoting much time to this country, and it is well known that the Bishop of Ontario's time would be more than occupied were he simply to traverse his Diocese in one year.

In one of his earliest charges, the late Bishop of Huron pointed out most clearly the manner in which the Church lost by not keeping pace with the outposts of the immigrants. He described the early settler's secluded clearing, his attempts to observe Sunday, and to inculcate on his young family a feeling of reverence for the Holy Day. He waits, but waits in vain, for the passing ministrations of a missionary. Presently, at a convenient log hut, service is held by an itinerant preacher. From this he stays sedulously aloof, and restrains his family from attending it, altho' he feels great difficulty in explaining to his young ones the differences that keep him away—with all the time a feeling of wounded pride rankling in his heart that his Church should be the last to find him out. By and by, for the sake of the example, and to prevent the growth of evil habit, he sends his children to the chapel, into which the log hut meeting has expanded. At length, long after, the missionary appears, and finds a family attached to another Church and a most unpromising sphere of labour.

How many are there of us who do not know of their own knowledge the truth of the above sketch, and feel a passing doubt at the wisdom of going on in our present system. The evils Bishop Cronyn appreciated exist in every new settlement, and an increase of immigration means a loss to the Church. How many, too, have not felt more than a doubt, a feeling that there must be something radically wrong in a Church which helplessly leaves its people to drift away, and cannot, or does not, preach the Gospel to the poor.

Bishop Cronyn, in the pastoral we have referred to, strongly urged, in addition to the increase of the clergy, the holding of services by laymen and lay missionaries, that in districts remote or poor the services of the Church could always be found. But there is the apathy which we hear so much about, which is really not apathy at all, but the result of the habits of generations, the result of belonging to a rich

State Church, and having everything done by the rich, the clergy, and those in power. No wonder that organizations accustomed to self-dependence and self-help should adapt themselves successfully to the changed circumstances. Knowing the necessity of teaching the lay immigrant, of rousing him to an appreciation of his changed position, and the duties forced upon him, we have sometimes been surprised that no special organization has been attempted to meet the necessities of the case.

If our readers will take a map of Ontario, and mark off in pencil the district we have indicated, running from Georgian Bay to within a few miles of Ottawa, bounded southerly by a line about 45 miles north of Lake Ontario, and stretching indefinitely northwards, he will find he has mapped out a district with a large population, the scene of timbering and railway labours, and with, we believe, at most, 20 clergymen in it all. Look again at Ottawa and Toronto, and the extent of the Sees of the Bishops of Ontario and Toronto, and calculate for yourselves the possibility of their giving any but the most cursory personal supervision.

Here, at our doors, is a district where the labours of a missionary Bishop are specially required, are indispensably necessary; and we must repeat for a moment another suggestion which appeared in our columns a few weeks ago, but which embodies a scheme that commends itself to thinking minds as the most practicable means of supplying the clergy of this new country. We mean the establishment of "mission centres," where a clergyman of 15 or 20 years' standing would be aided by young catechists or students. These young men could take circuits or districts in each direction, and study under the care and supervision of the clergymen. The old idea of the parish must be modified in such fields of labour. We can fancy how a Bishop travelling through this country, establishing lay readers, students, catechists, clergy and mission centres, would in a few years work a marvellous change. It would not cost much; the work is already begun; and if our Church cannot work where others do so successfully, it does not deserve to be a Church at all.

We do not desire to dogmatize, but to awaken reflection and discussion. And we hope such of our readers who agree with us will not dream upon the subject, but interest their friends, introduce resolutions in their Synods, be up and doing, and quit themselves like men.

SYNOD REPORTS.

Few subjects are more important, yet thought less of, than that of reporting the proceedings of our Annual Synods. To the clergy and lay delegates who will assemble in June to legislate upon ecclesiastical affairs, we can, therefore, at this season of the year, say a word or two, and indicate publicly what has often been intimated in private. How often it is that a crude report is produced in the secular journals of some important and well-directed speech, and an impression conveyed to the minds of the public