

such vital importance as to deny that the Sacraments when ministered by them are not—"effectual because of Christ's Institution and promise," while claiming that they are so with us, even "when they be administered by evil men."

There is another "open door" set before us, as a church, by the Lord—the door of self-support—and we are impelled to enter through it.

Quite recently the S. P. G. sent notice to all the Bishops here that the grants for next year would be less than 10 per cent. than before, to be followed by further reduction, and that the society expected that after A. D. 1902, the church in Canada would provide for its own needs. This notice came like a sudden and unexpected shower-bath to not a few of those to whom it was sent, but I beg leave to remind you that to a man in good health such a douche is not harmful but exhilarating. The revolution in the American Colonies, just 120 years ago, cut off the church here from all future extraneous aid. Doubtless, at the time, that was regarded as an almost deadly disaster. But it was not. Very shortly the inherent life and power of the church were manifest, and the completion of its organization by the securing of the Episcopate (a boon which it had vainly craved, while dependent on the church at home) was effected. It has grown more rapidly than the nation of which it forms part, and to-day there is no church anywhere more self-reliant and self-respecting, more mindful of the past and more hopeful and ready for the future; nor one more generally supported by its members, than the Protestant Episcopal Church of the United States of America.

What is needed amongst ourselves is that every where throughout the land, from the Arctic regions to the American border, and from the Atlantic to the Pacific, the church people should be taught the necessity of supplying their own spiritual necessities, and that men should be found and duly trained for the ministry who would preach to, and live upon the people, in faith that the Lord who has called them to the sacred ministry will make good His word to them, seeking first His Kingdom and His righteousness, that "that all needful things shall be added unto them."

It will call for self-denial, doubtless. The rich people of our larger cities in the east must be taught to give "according to their several ability," without regard to what others give, and with regard to the needs of the church as a whole, and not merely the needs of their own parish or congregation.

The well-to-do people everywhere will have to do with fewer parties, amusements, and expensive holiday outings; and our wage-earning class will need to give, instead of all the time receiving.

Oh! if all, everywhere, would conscientiously act upon the Ante-mosaic, most primitive law of the tithe there would be no lack anywhere, for the general treasury of the church would supply all needs for the support of existing parishes and missions, and for organizing fresh ones where they are needed.

And there is yet another—"open door"—that of Foreign Missions. "The Domestic and Foreign Missionary society has endeavored to stir up the zeal of the church, to enter vigorously through it, and has judiciously administered what contributions have been entered to it, and the young men of Wycliffe College, Toronto, have, with most laudable enthusiasm, thrown themselves into the work, and have to-day quite a large number of missionaries laboring in Japan, for whose support they provide the funds. Well were it if all our people, put-

ting away the selfishness which is content so long as its own religious needs are supplied, to let others live and die, without hearing the glad tidings of salvation; and discarding the party spirit which would withhold the Gospel unless it can be preached in its own peculiar phrases, would emulate the zeal of these members of the Low Church party, and press forward to the work to which the "open door" invites them!

There is a feature in the prospect, which its wide portals enable us to survey, of very peculiar and special intent. The English and American Bishops in Japan have recently addressed a letter to the Canadian Church, expressing their readiness to assign a particular portion of the country to us for Evangelization, and asking us to appoint and support a Bishop to oversee the work. It seems to us that one grave mistake in the work of conducting Foreign Missions in the past has been the tendency to graft western ideas and language upon eastern people, and to reproduce the externals of western worship in Asia. We have been slow to recognize that the Gospel is a living principle capable of most varied manifestation, and that race characteristics must be respected as vehicles through which this variety legitimately shows itself. Glad should I be if the response of the Canadian Church to the Bishops in Japan might be to "elect the native Japanese who to you appears to be most fitted for the work, consecrate him as Bishop, and we will provide for his support." In this way only, I am persuaded, will "the work of the Lord have free course and be glorified" among the heathen, and a church be raised up which shall be a native one, accordant with racial temperament and idiosyncracies, instead of, like the European costume adopted by the Japanese, an exotic doomed to a feeble life, if not ultimately to extinction. For we must learn to trust the Spirit of the Living God to guide them as truly as He does us, and be ready to learn from the unfamiliar modes in which Church life will be developed among them, as we are eager to teach them what in belief we ourselves have learned from the same blessed Spirit. The terms of commission should surely not extend beyond their acceptance of the articles forming a basis for negotiation with a view to union with any body of our separated Christian brethren, and the freedom of development in various directions which we are ready to accord to these, must not be exchanged for bondage in forms and ceremonies when we deal with those. But whatever be the particular mode in which we respond to the letter of the Bishop in Japan, let us not hang back when the door is thus opened to invite us to enter.

"Thou hast kept My word," says the Lord to the Church in Philadelphia, and certainly He can say the same of the Church of England. The appeal of her articles is to the Scriptures. The services of public worship of no body of Christians in the world are so full of the Bible as hers, her scholars are foremost in the ranks of those who make that word their study, and seek the meaning of its mysteries, and of those portions which are "hard to understand," that they may feed the flock of Christ according to their need—milk to babes, strong meat to them that are of full age,—giving, as "Scribes well instructed unto the Kingdom of Heaven, to each his portion of meat in due season, bringing forth out of their treasures things new and old." Long may that be true of the Ministers of our church which was asserted by the prophet of himself, "Thy word was in my heart as a burning fire shut up within my bones, and I was weary with forbearing, and I could not stay."