

nate man has had laid upon him the necessity of excellence in at least half a dozen distinct spheres of action, and has been obliged to devote his best energies and capacities in attending to something that is no more a legitimate part of his profession than making parchment is a lawyer's business, or binding books an author's. Just imagine for a moment the position of an artist who would be under the necessity of manufacturing his own colors, brushes, and canvass, and framing his own pictures, and you have some idea of the present position of hundreds of Anglican priests in Canada and elsewhere, who are simply squandering their lives in a vain endeavor to fill the round hole, and the square hole, and the oblong hole, and half a dozen other holes at the same time.

GOOD BYE AND SAFE RETURN.

WE are glad to hear that the veteran pioneer missionary of the Algoma diocese has arranged to pay a visit to his mother land, from whence we trust he will return with renewed health and heart for his work. Mr. Crompton's eminent services to Muskoka have been recognized by the Dominion Government, from whom he has received a free pass to and from England. The pioneer work done by his sons has been highly spoken of in the House of Commons by A. P. Cockburn, Esq., whose personal knowledge of the farm the young Crompton's have made for themselves out of the forest adds great weight to his testimony. The late Bishop Fauquier always spoke in high terms of the services being rendered to the material progress of Algoma by the missionary and his energetic sons, who have done the State some service worth recognition, all working as they did with intense zeal and energy to show the resources of their adopted country and thus attract, as their example and testimony have done, settlers with capital to build up that district. These immigration services have been helped by Mr. Crompton's noble record as the pioneer missionary of Algoma. This record is most familiar to his brethren in the old land; to the Church at home it is a source of pride as here it is a source of strength, for Algoma and Crompton are dissoluble words dear to every Churchman. The Bishop will no doubt be greatly pleased at this visit, as the work of Mr. Crompton is so well known and so highly honoured in England. His presence will elicit the liveliest and most generous sympathy towards the diocese he so worthily represents as a settler and missionary. Mr. Crompton will be able to tell out amongst his friends the vicissitudes through which Algoma has passed. He can narrate how it was sought to be obliterated by party sneers indulged in by those who would fain now rule in its councils, but how the young diocese was kept alive by those who rallied round Algoma in its days of trial, not for party but for Christ. That story will show our brethren at home a phase of Church life at which they will revolt, for strong as are the "views" of those who

bear the same name as the party who sought to destroy Algoma, and who now are seeking to make it a party "preserve," they have not in England so far forgotten the first principles of the Gospel as to seek the destruction of a Mission solely because they have it not under their sole control.

We understand that Mr. Crompton will take to England fine samples of grains, hops and other productions of Muskoka, also specimens of the beautiful woods of which the "Bush" is formed. We believe that already several drawing-room meetings are arranged for, to give the Missioner an opportunity of addressing those who have an idea of settling in Canada or sending out their sons. He has also domestic engagements of a tender and sad character. We speak from the heart of every Churchman in Canada in wishing the veteran a prosperous voyage, a successful, happy, encouraging reception in England, and a safe return to his beloved Muskoka and her people.

BOOK NOTICES.

WOMEN OF THE DAY, a Biographical Dictionary of Notable Contemporaries, by Frances Hays. (Chatto and Windus, 1885). It was an excellent idea of Miss Hays to collect information respecting women of mark belonging to our own day, and she has carried out her idea with great ability and with untiring industry. We imagine that there are few books of the kind which are as thoroughly trustworthy as this. But the chief witness of the book will, in the future, consist in the fact, that, in many cases, the information was supplied by the subjects of the short memoirs, and in other cases the memoirs were revised by them. Here then we can read between the lines and learn in many cases what these distinguished ladies think of themselves. It is possible we have fancied ourselves too wise in drawing inferences of this kind from some of the articles. At any rate we can promise all readers of this book not only a large amount of useful information, but also a good deal of harmless amusement. There is only one thing more which we would ask Miss Hays to do, and that is carefully to preserve her materials for this work, so that, some day in the future, posterity may know how much the author had to suppress that her heroines would have wished her to publish, and how much they struck out of that she had prepared to print. It will give a new page in the curiosities of literature.

THE HISTORY OF ENGLAND IN ENGLAND, by H. O. Habeman, M.A., (Rivingtons, 1885). This little volume belongs to a series entitled "Highways of History," and it is one of the best of the series. In one sense the theme is not new. It is the history of the Christian Church in England. In another sense, however, the subject receives a decidedly novel treatment, the different periods of the Christian history being selected as the subject of distinct essays. Thus we have the conversion of England, the old English Church, the Church under the Norman Kings, Religion in the middle ages, and so on down to the Evangelical revival and the Oxford movement. The little book will be a great help to the student of English Church History.

THE AGENCIES BEST ADAPTED TO ATTACH PEOPLE TO THE CHURCH.

BY MR. CHAS. JENKINS, PETROLIA.

I will now amend the title of the subject I am speaking to, and call it, "The agents best adapted to attach the people to the Church." The extension of Church must be done by persons; all the so-called agencies must have the living heart of sanctified love in them.

It required the manifestation of God in Christ to let the world understand the character of God. The Centre and Head of our religion is the person of the man Christ Jesus. After our blessed Saviour had given Himself for us and finished the work the Father had given him to do, He ascended up on high and gave gifts unto men. What gifts? "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ." These are the agents appointed by the Lord for attaching mankind to his church, and there is no improvement on that order.

Bishops, priests and deacons, as classified by the Church, wherein lies their efficiency in this nineteenth century? I do not propose to enter into any etymological disquisition on the word, "bishop," nor ask what the officers did that bore that title in municipal societies in the Roman Empire. Men acting in societies must have leaders, administrators and rulers. By the Acts of the Apostles, I find the most pronounced feature in the character of a bishop is, capacity for spiritual leadership. Not so much a lord, or ruler, as a leader and exemplar.

The precise status of the episcopal office is not clear in men's minds. Canon Dumoulin, in his discourse at the consecration of the Bishop of Huron, gives powerful expression to this. Whether arising from the connection of the church with the state; from settled order; or from the tremendous powers claimed by Rome for the office, one thing is very certain: the office of bishop has not that positive guiding power attached to it that it should have.

This, perhaps, may be deemed incompatible with popular government, or effective representation. I do not think so. A bishop is not an autocrat, but a permanent constitutional ruler.

Now, a bishop can only guide effectively those who are in spiritual accord with him. Does the Church take care that the representative men with whom he has to work, according to our system of church legislation and government, are properly qualified? She does not. Vestry reform is a crying necessity. There is no test of spiritual manhood applied to a vestryman. The vestry, in this country, takes to do with spiritual matters, and synod representatives are elected in vestry. The laity, as such, in their governing capacity, use rights without responsibilities, and the consequence is a laxity in Church life, that when seen in a military body betokens defeat. Want of proper discipline and regulation; and indistinct acknowledgment of church principles and individual duty, falsely mistaken for freedom and broadmindedness, hinder attachment to the Church in a way scarcely to be estimated. If the laity, as we are sometimes told, by the power of giving or withholding material support, ultimately governs the Church, the laity must be held responsible for want of success. But popular government never can be successful, unless in harmony with Church principles and Church order. In our representative form of government, bishops ought to be the mediators, in working out Church life, between the adherents of authority and those of freedom. They ought to be able to take upon themselves the task of making the masculine mind of the country subject to religious influences. Instead of being harassed with a vast mass of administrative details, and finding men and means for places that should be self supporting, they ought to be in the position to give a constant, healthy, spiritual stimulus to all under their charge: and to them should we look to harmonise the grand heritage of thought and devotion from the past, with the thought and devotion of the present. I am convinced that the world in modern days has not yet realized what the high effectiveness of a bishop's office can be.

The ordinal for priests sets forth so fully the duties of this office, applicable to all time, that the simplest mind can understand them. Now, as ever, on the ministers of religion is the chief work laid of attaching people to the Church. Where the minister can make the attachment go beyond himself to the Church, and stay there, his work is of a very high order indeed. But all who love the cause, for which the Church was instituted, must be prepared to award the clergyman the respect due to an ambassador of Christ. The causes which detract from the efficiency of the priesthood may be found in the circumstances of the nineteenth century. But this age wants, as much as ever any preceding age did, moral culture; a knowledge of duty and responsibility to God, and belief in Christ as the Redeemer of humanity. How to increase the numbers and efficiency of the Priesthood, as messengers of the Lord of Hosts, is the best way to deal with the question of attaching people to the church; but Church members must bear in mind, that the general spiritual tone of a community is the thing that most directly affects the giving up of individuals to this work.

The order of deacons is the weak spot in the Church of England system to-day. I believe if the Diaconate had been in operation, as in apostolic times, the Methodist division could not have happened.