

Take care, too, that you are doing all in your power to provide a maintenance, not for your own clergyman only, but for all the ministers of the Church in your Diocese and in the mission field.

It were well for you and your children to understand that "An unworldly church, an unworldly clergy, means not a poor church, a poverty stricken clergy. A poor, unprovided, dependent clergy is scarcely able to be an unworldly one, and accordingly cannot betoken an unworldly laity. A laity which breaks the bread of its ministers into smaller fragments, and has none of the divine power to multiply, works no miracle and has no honor."

An Unworldly Church and Clergy.

"Unworldliness is not emptiness of garners, but the right and noble use of garners filled by God. An unworldly clergy is not a clergy without a world, but one which knows the world and uses and touches man how to use the world for God until it brings at last the whole world home to God."

The Church exists for the purpose of bringing all men into union with God, through Jesus Christ, and teaching them to know and love and serve Him with their whole being. The more closely and completely she is one in every land, the greater will be her power and efficiency to accomplish this far reaching object of her existence.

Missionary Work.

Accordingly we look for extended and more effective missionary effort as one of the brightest and best results of the Consolidation of the Church of England in Canada. The field, which the General Synod opens up for direct and promising labor, is bright and hopeful beyond the reach of man's imaginings. It stretches across this great continent from shore to shore. Millions in the near future will plant their homes over its plains. The Lord, who died for all, hath laid it on us in His Church that these homes should, from their first establishment, be Christian.

Beyond the Pacific Ocean there are millions of heathen who have been brought by rapid steamships within our reach. They are accessible to us, and our Church can now act upon them and among them with combined force and energy. Besides these, there is a multitude of heathen Indians in the Northwest of this Dominion, who have yet to be brought into the congregation of Christ's flock. There is also a large company of Christian Indians, whose spiritual training has already been undertaken by our Church.

We do affectionately ask you all to realize your opportunities and to rise up and meet them—not by one effort—but by persistent loving efforts from day to day, offering freely your sons and your daughters and your gifts of wealth for your Church's work.

It rests upon us all together, and upon each one individually, to do all that in us lies, so that "Christ may see of the travail of His soul and be satisfied."

Many Christian bodies, separated from us, are working by our side, some in advance of us, both in the foreign field and in the Dominion. We yearn for union with them.

Organic Union.

The General Synod has set forth the position which the Church of England occupies in her desire to recover and restore, among all Christian bodies, that organic unity which Christ prayed might ever distinguish His Church. The language adopted by the General Synod is as follows:

We desire hereby to make it known that we adopt and set forth, as forming a basis for negotiation with any bodies of our separated brethren, with a view to union, the following articles agreed upon by the Lambeth Confer-

ence, held in London in the year of our Lord 1888, viz.:

1. The Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation, and as being the rule and ultimate standard of faith.

2. The Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.

3. The two Sacraments ordained by Christ Himself, Baptism and the Supper of the Lord, ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

The Lord's Day.

Foremost among the blessings of our heritage, as Churchmen, is our Sunday. As a day of rest, of worship, and of religious teaching it has been generally observed and fairly appreciated amongst us. Of late years, however, a growing laxity, which threatens to impair its sacred character, has been observed. This tendency cannot be too strenuously withstood. The "Lord's Day" has brought priceless blessings to England and her colonies. We exhort you, brethren, to guard with a jealous eye and resolved spirit those precious privileges of rest, of worship and of religious instruction, which all invasions of the Sunday are certain to diminish.

The larger obligations laid upon us at this time in the wider field opened by the Consolidation of our Church are bound up with our joy—which is yours as much as ours—and we bid you face with a good courage and firm resolve the claims of our new position, co-extensive with the Dominion of Canada.

Brother, we commend you to God and the word of His Grace, which is able to build you up.

The grace of our Lord Jesus Christ be with you all.

R. RUPERT'S LAND,
J. T. ONTARIO,
W. B. MONTREAL,
ARTHUR TORONTO,
A. W. NEW WESTMINSTER,
H. T. FREDERICTON,
E. ALGOMA,
MAURICE S. HERON,
RICHARD ATHARASCA,
CHARLES NIAGARA,
CYPRIAN SASKATCHEWAN AND CALGARY.
F. NOVA SCOTIA,
A. H. QUEBEC,
W. J. QU'APPELLE,
W. W. COLUMBIA.

September, A.D. 1893.

RURAL MISSIONS.

BISHOP GRAFTON'S INTERESTING PAPER AT THE MISSIONARY COUNCIL AT CHICAGO.

The subject assigned me is "Rural Missions," or churches and work in small towns. I presume one reason for my selection is, that my Diocese has no large towns in it. There are but two having over 20,000 inhabitants; a few have from 10,000 to 14,000, and the rest are much smaller places, springing up in lumber regions, the mining district and along the lakes, with the magic of western growth and development.

The marked peculiarity of the Diocese and which makes the progress of the Church both interesting and difficult, is that it contains a greater variety of nationalities than any other in the United States, 75 per cent. of the popu-

lation being of foreign birth or parentage: Frenchmen, Germans, Belgians, Swedes, Norwegians, Danes, Hollanders, Pollacks, Canadians, Welsh, Bohemians, and a few Russians, Finns and even Icelanders, are resident here, besides our own Indians, the Oneidas, Chippewas, Menominees, Winnebagoes and Potowatomies.

Divine Providence seems to have brought the representatives of the Western Hemisphere together to be moulded by Anglo-Saxon free institutions, and catch the spirit of Anglo-Saxon Christianity. They have now their race and national antipathies. They have inherited the cultivated religious animosities, as well as the strong religious convictions and attachments to their respective creeds. But if our Church is what it claims to be—Apostolic in her government and descent; Catholic in her doctrine, alive with all the wisdom of the past, possessed of all sacramental endowments for personal sanctification, filled with an enthusiasm for humanity, and the Master's sympathy for all its needs and sufferings in its progressive development known by those who have most fully tested her supernatural powers to be the best embodiment of the living Christ, she has a mission to every class and every nationality. This then, is my first point. Our Church is not to be a mission to a small number of Episcopalians who have migrated from the east, but wherever found must be a mission to the whole population of any place, no matter what may be their nationality or what may be their existing form of faith.

NEW PLACES OF WORK.

In the selection of new places of work no Bishop has much difficulty of discovering them. He is only embarrassed by the multitude of available places pressed on him. The Archdeacon or his General Missionary, or the Board of Missions or his Clergy, who are possessed of an aggressive missionary spirit, are constantly bringing before him the advantages of occupying some new field of labor. Towns quickly rise in the west, and sometimes, as in mining and lumber districts, as quickly decline. A bishop must watch the growth of these places, the character of their population, and consider, before undertaking any work, where it is most likely to be permanent. In my own Diocese, which is as large as Massachusetts, New Hampshire and Vermont together, I am in a large region of territory as much on the frontier of civilization as any of my brethren west of the Mississippi. And what I would say to the laity for them and myself, is the importance of enabling the Church in these new regions, to get there, and to get there early. In new places, and under the excitement of town extension, many belonging to no religious body are willing to unite themselves with the first religious enterprise inaugurated, and many others are quite willing to pool their religious differences in the first place of worship opened. After a number of our modern Christian sects have entered a town, the sharp competition for members, self-preservation leads them, in spite of their better and more liberal impulses, to combine against any new-comer. It is one of the miserable conditions of our divided Christianity. Now money can be made to go in planning new churches, three times as far here in the west, as in the east. And in this time when all Christendom is rousing itself with unwonted devotion to missionary work, our own Church must not lag behind. Get early upon every mission field that is open. Opportunity yet lingers near our Church. But she is a goddess with veiled face and winged feet. Her face is veiled because men so often fail to discern her. Her feet are winged because she so quickly takes her flight.

HOW TO START A MISSION.

There are usually to be found a few Church people in every place, who can only be discov-