

"Let us speak not in a spirit of defiance, but in a spirit of love; let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—
BISHOP MACLAGAN.

A TERRIBLE LESSON.

A FEW days ago two young men were arraigned at the bar of their country to answer for the life of a companion, whom they had kicked into eternity. The story of the crime reveals a condition of affairs where it occurred which suggests the inquiry: What had the Church done to prevent these young men falling into or reclaiming them from the mastery of those evil habits which have led them to be branded as felons, and brought down their families with the agony of bitter shame? Murder is usually the act of one criminal, maddened by passion or drink, from one such deed we are not justified in drawing any general conclusion as to the moral condition of the district in which it occurs. But in this case the evidence showed that a number shared in the slaughter of this victim of rowdy violence. After serious injuries had been inflicted on the victim, he was left by his cowardly assailants, who went along the road until they met with companions, to whom was extended the fiendish invitation, "Come along, boys, let us go and finish him." And "finish" him they did, under the shadow of his mother's cottage. A dance was going on at the time, near by, and these young Cain's went to "finish" the night in revelry amid a company who seem not to have had their gaiety clouded by the black deed just done near at hand.

The whole picture is a horror, a public scandal, a foul blot on this Christian country. The stain, too, is deep and dark upon those upon whom falls the responsibility of leaving a body of young men uncivilized in the very heart of our Dominion. These young men had been educated at a free, national school, so ignorance in this case was not, as the phrase is, "the cause of crime," nor was it drink, for they were sober. Their lives were led within sound of the chimes of the wealthiest churches in Canada, so distance from the means of grace was no element in their condition, save only the distance caused by their comparative poverty, which too often puts the widest of gulphs between Christian mission power and those who most need its exercise. But they and their neighbours had been left practically without Church privileges, although the district has a population of from two to three thousand souls. True, there is in an out-of-the-way corner a church; but a resident pastor there was not. Those young men never had been shepherded by the Church, their homes never visited. The clergyman who served the local church was compelled to earn his living by secular labour. He felt the burthen of his untended flock, he represented its needs, he strove for help, he almost demanded in CHRIST'S name that his people should be cared for. But souls were as nought compared to party interests, so that his voice and the calls of his parish for help, and the command of the Master to preach the Gospel, not to rich congregations for a vast stipend, but to "every creature," were drowned in the hubbub of party fighting, in the keeping up of which scandalous disturbance more money was wasted than was requisite to build and liberally to endow

several churches to do CHRIST'S work in this and other neglected districts. While the minds of Churchmen were being diverted from mission work and their hearts hardened by this party struggle, these unhappy young men were passing from boyhood to manhood, "no man caring for their souls." Compare with this the activity of SATAN, he was not apathetic, he was not indifferent, his forces were not spending their strength in mutual destruction, he was all watchfulness, all anxiety, he was full of missionary zeal. His agents saw a grand opportunity, they seized it, they formed a league with the civil power, they multiplied temptations, and temptations multiplied by the law of reproduction, for evil is prolific and rank in growth. The road through that district is literally lined with whiskey saloons, and the outcome of it all is the blasting of the happiness and the peace of innocent women and the honour of families by a wholesale crime.

It is mere flippancy to put in the plea of there being services within reach. It is the personal relation of man to man, the feeling that the clergyman is a true friend and helper, touched with the daily troubles and ready to share the common sorrows of humanity, that brings the Church to the people even when the people will not go to the Church. Where was the opportunity of coming into personal relations with his people to elicit this common sympathy, to create this responsive service of mutual love and duty, when the clergyman was compelled to earn his bread away from the parish by long hours of daily labour in a secular calling? Look at this case as we may, there is no opening for excuse or any form of palliation. Funds were there in bountiful superabundance, there were laymen living close at hand who had accumulated colossal fortunes, but who kept their millions as a family hoard as they were set the sinful example of doing where they should have been evangelized into Christian liberality. We say "evangelized" with emphasis, for no man has been evangelized, whatever may be his zeal for party doctrines or anxiety about party ritual, who, while rolling in wealth beyond his capacity to enjoy or to use in any way but as an ever accumulating hoard, can see unmoved his neighbours, some indeed of his own workpeople, living almost at his doors destitute of the shepherding ministrations of the pastorate of CHRIST'S Church. We Churchfolk deprecate the excitement of revivals, we go on satisfied with a comfortable quietude, our churches are oppressive with decorous, stolid respectability, while young men are growing up around us who are so barbarous as to answer to the cry "Come on, boys, let us finish him." If the Church visits these young men in the penitentiary they may turn upon her with lightning-like reproaches and demand, "Why did you baptize us as CHRIST'S soldiers and leave SATAN to train us? Why were we not visited in our homes, why were our young passions allowed to develop unchecked by your advice and warning and pleading, and the restraining influences of Christian guidance and teaching? Alas! to such questioning what could the Church answer? Her face must be anguished with the thought, that to those young men she has not done her bounden duty; she left untended in a wilderness of temptation those young of her flock who stood in grievous need of shepherdly care. Behold the result! The lesson is a terrible one, but a needed one for the Church and society at large which needs to have brought home to its conscience how swiftly our race falls back into a savage state, when the power of the Cross is withheld or with-

drawn. The Church remembers the bereaved mother and those worse than bereaved sisters in her prayers for all afflicted in mind, body, or estate. We trust that they will also be remembered in deeds of condolence and comfort.

WIDOWS AND ORPHANS' FUND ALGOMA.

WE had much satisfaction, in our last issue, in recording that at the Quebec Synod a resolution was moved by Rev. Principal LOBLEY, and seconded by Rev. C. HAMILTON, and carried, "That the Lord Bishop of the Diocese be requested to direct that every clergyman having care of souls within the diocese, shall make one annual collection in each of his congregations for the next three years, in aid of the Widows and Orphans' Fund of the Diocese of Algoma."

The indefatigable missionary travelling in Muskoka, the Rev. W. CROMPTON, has very justly observed that at present no married clergyman is justified in accepting a position in the Algoma Diocese. That means a very restricted choice in the selection of clergy, and the exclusion of experience and matured judgment. Algoma is no longer suspended in doubt as to its establishment as a diocese. The sooner therefore the Widows and Orphans' Fund is organized the better. Quebec leads the way nobly in the good work, and we hope to see its example emulated and outshone by all the other dioceses.

AD CLERUM.

IS THE CHURCH'S PROVISION FOR DAILY PRAYER PRACTICABLE?

IN discussing a question of this nature it might naturally be asked whether any distinct provision of the Church can properly be considered impracticable? The Church is not infallible, and yet she speaks to us with authority. Her teaching is agreeable to that of the Holy Scriptures and the primitive Church, and on that ground her provisions should be regarded as entailing the obligation to observe them by all her children. She provides for no impossibilities, but lays down for us a rule of life, which she conceives to be both Scriptural and primitive. The laws laid down in this rule of life are all practicable—otherwise the Church would not require their fulfilment. In case of impediment or hindrance in individual cases, as in "sickness or other urgent cause," she makes every allowance. To be strictly honest, therefore, our question would seem to resolve itself into another and more practical one. "To what causes can we trace the almost universal neglect of the Church's requirement concerning daily prayer?"

We propose to say a few words: first, on the wisdom of the requirement; secondly, on some apparent difficulties connected with it; thirdly, how to restore it to its proper position.

The fact of it being a requirement of the Church is perfectly well understood. The titles given to the Orders for Morning and Evening Prayer in the Prayer Book make use of the words, "daily throughout the year." This is the plainest indication of the Church's wish in the matter; and each edition of the Prayer Book, from the first Prayer Book of King Edward, is the same in this respect, except that the word "daily" is omitted in regard to the order for Evensong, in every edition prior to our own.

Then again, we have an express direction in the introductory article, "Concerning the Services of the Church," in the beginning of our Prayer Book, where it is said, "and all priests and deacons are to say daily the Morning and Evening Prayer,

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