

with words like these is, in days when every wild and fantastic theory gets a hearing, no small advantage. What do they mean? We have no intention of entering the cloud-land of speculation. Everybody has his own idea of the Church—what it is, what it ought to be—and everybody is able to support his theory with the most beautiful and elaborate argument. We have no intention of following them. We only wish to point out, plainly for plain men, the simple import of a historical fact. Dr. Benson, if he lives to be consecrated, will be the ninety-third Archbishop of Canterbury. A fact like this sweeps away at once and for ever a whole crop of false notions which grow up immediately the historical standpoint is abandoned. It sweeps away, for instance, the claim which any of the hundred and fifty sects of modern days make to represent the Church of Christ. The *prima facie* objection against them all is, that they are unknown to history. It sweeps away again the claim of any other portion of the Church to be true representative of the Catholic Church in England. "Where the Bishop is, there is the Church," was the principle laid down from the first; but the "Archbishop of Westminster," and all his suffragans are unknown to history. And once more it sweeps away the whole of that theory which would bind up the cause of the Church with that of the Establishment, and by skillfully confusing the two, suggest that they must stand or fall together. We know that some of the earlier Archbishops of Canterbury were somewhat summarily established and disestablished by the heathen sovereigns in whose territory they planted themselves. We know that some two centuries down the history of the See, England became a kingdom. We know that the distinct rights of the Church were secured to her by the same Great Charter which laid the foundation of England's political freedom. And we know that whatever might be the changing fortunes of the kingdom, under Saxon, and Dane, and Norman, the unbroken series of Archbishops of Canterbury continued to hold forth the banner of the Unchangeable, the principal, though not the eldest, representative of that Church which He in His Providence has planted in our beloved land. All these are facts of history."—*Indian Churchman*

The *Manchester Guardian* says:—"Although the initiative has been taken by Sir Percival Heywood in the proceedings against the Bishop of Manchester, it is reported here that there is some likelihood of a compromise being effected. Mr. Cowgill would be willing that his name should be withdrawn if Sir Percival Heywood would consent to an abandonment of the suit, and if the Bishop of Manchester would accept Sir Percival's nominee, who in all probability would be a stranger to the diocese." On the other hand, the *Law Journal* understands that "a justification of the Bishop's refusal to institute Mr. Cowgill will be pleaded, on the grounds that he has been guilty of acts which, if he had been a beneficed clergyman, would have rendered him liable to deprivation by ecclesiastical law. Whether proof of what sounds like a hypothetical offence is in law a sufficient ground of unfitness for preferment will be the first question raised. If this should be decided in the defendant's favour, then will rise the point of practice—whether the illegality of the acts charged against Mr. Cowgill are to be tried by the common law judges, or referred to the Metropolitan for his certificate. Although the orthodoxy of opinions is always referred to the Metropolitan, it does not seem clear that the same rule applies to breaches of ritual. If the practice should be held to be that questions of ritual are referred to the Metropolitan, the case will assume aspects of deep interest to the Ritualistic party, and some peril to the uniformity of the law, because it is doubtful to what extent the common law judges would follow the decisions of the Judicial Committee. The main struggle, however, will probably be over the sufficiency, in point of law, or the Bishop's plea."

UNITED STATES.

CALIFORNIA.

We have been permitted to make extracts from a most kind and interesting letter from our old friend and fellow labourer on *Our Predecessor*, the Rev. A. G. L. Trew. Among the old parishioners of St. George's, Toronto, and Christ Church, York Township, there are many left who will gladly read the portions we are able to make public.

San Gabriel, California, 27th of March, 1883.

"This is a rainy afternoon. A rainy afternoon means a good deal more here than it does in Toronto. Since April, 1882, we have had only three rains of any worth, one in the latter part of October, the second on New Year's and the following day, and that which is falling to-day. We have had about six inches of rain in the last twelve months. As you

may suppose the agricultural outlook began to partake rather too much of the colour of the sky. Our first rains,—we have climate very like that of Judaea, and biblical notices of the weather have a force and appositeness here which they lack in Canada—our "former rain" comes generally in October or November, and at once the plough is going in every direction. The grain is all in early in January, and the fields by the middle of January are all green. Hay is made in April, and grain is harvested in the first weeks of May. The grain was well started by the January rain, but the long absence of rain since then had begun to parch it, and as we very seldom have any heavy rain after the middle of March the prospects for farmers yesterday were very gloomy because the sky was bright. To-day, however, the sky is gloomy and the prospects bright. Daniel Freeman, a nephew of the late S. B. Freeman, Q.C., of Hamilton, has a ranch of 25,000 acres about 20 miles from here, and has wheat and barley in 20,000. The rain now falling is worth to him at least \$40,000.

Grain growing here is decided by precious. Fruit growing stands on quite a different basis, for it is followed only on land which has water for irrigation and is therefore independent of rainfall.

A great many changes must have taken place in Christ Church Parish, and what would seem to me one of the greatest is the development of boys and girls into the heads of houses, and some very sad changes have occurred.

We have now an exceedingly pretty little church here. We have just finished extensive repairs and improvements in it, building a comfortable vestry room, which will serve me as a study, &c., and painting the church inside and out and decorating the chancel.

The result is remarkably good and tasteful. The Canadian visitors here have shown much interest in the improvements on my account. I suppose to some extent. Miss M. has given \$50 towards it, and a new lectern will adorn the church as a memento of her visit. Two or three months ago we paid off a mortgage on the rectory for \$500, and now we have just paid \$500 for the improvements and have about \$12 in hand, so I think we may congratulate ourselves and thank God. The people are already talking of what next to do, and say that now I have improved the church for them they must improve the parsonage and enlarge it for me. This shows their spontaneous goodwill towards us.

As for my health, I am not and never will be a robust man, but I enjoy life, and I am fairly equal to my work, so long as the road is level I can go along very well. The people here are very kind to us, and certainly appreciate me at my full worth. Whatever others may think or feel, for my part, I must say that I have found that there is a great deal of kindness in the world.

Christ Church and the kindness of the people never fades from my mind even when receiving much kindness from others. In fact I may say that kindness from others always brings back to memory my life at Christ Church, and I find myself saying, "Ah! this is like what they used to do at Christ Church."

Mrs. Trew joins me in kindest remembrances to any of my old friends you may meet.

Family Reading.

NOTHING SO SWEETENS SUFFERING AS FELLOWSHIP WITH CHRIST IN IT.

All who are called to endure suffering for righteousness' sake, not only rejoice in the midst of it, but rejoice also so expressly on account of it, because it links them more closely to their blessed Lord, and greatly brightens their future; for "if we suffer with Him, we shall reign with Him." Indeed, the oneness of the Redeemer and His people is such that they have fellowship alike in joy and sorrow; and believers are even said to "fill up that which is behind of the afflictions of Christ."

This does not, of course, mean that the atoning sufferings of Christ in Gethsemane and on Calvary were not of themselves sufficient for redemptive ends, without the added sufferings of His saints. No! for, so far as expiation was concerned, everything was done and borne by Christ Himself with such absolute completeness that nothing was left for others to supplement. The afflictions referred

to, therefore, were not the afflictions of atonement, but the afflictions of sympathy; and so full, close, and tender is that sympathy, that all the afflictions of His people are virtually His own afflictions also.

This blessed truth has been a sweet sustainer of suffering saints in every age. In former evil days in Scotland, Margaret Wilson, a girl of eighteen, along with an aged widow of sixty-three, was adjudged to die because she refused to acknowledge the supremacy of any other but Christ in the Church. The sentence pronounced against them was, that they should be fastened to stakes driven deep into the oozy sand that covers the beach at Wigtown, and left to perish in the rising tide. The stake to which the aged female was fastened was farther down the beach than that of the young woman, in order that, being sooner destroyed, the expiring sufferings might shake the firmness of faith of Margaret Wilson. But they had no such effect; for when a heartless persecutor asked, "What think you of your friend now?" she calmly and nobly replied, "What do I see but Christ in one of His members wrestling there. Think you that we are the sufferers? No; it is Christ in us—He who sendeth us not upon our own charges." Thus we see, to injure the saints is to injure their Lord. Witness His memorial words, "Saul, Saul, why persecutest thou Me?"

TWO WAYS OF ASKING.

The following true story is told by an Englishman. It is a story which ought to bring to some Canadians as strong a lesson of reverence as the story is pointed:

"There was an old clergyman who was much troubled because his wife would sit in Church, instead of kneeling. He spoke about it to her, but she gave no heed. No; she was more comfortable sitting, and she thought she could pray just as well in one position as another. 'You may pray as well,' he said, 'but I doubt your being heard as well.' However, it was no good; he might just as well have spoken to a stone wall. So then he went one day to his wife's old servant, and said to her, 'Hannah, I will give you a crown if you will go to my wife, and sit down on the sofa at her side, and ask her to give you a holiday to-morrow, because you want to go home to your friends.' Hannah was shy, however the prospect of the crown encouraged her, and she opened the door timidly, went in and walking up to the sofa, where her mistress was knitting, sat down at her side. The old lady looked up in great astonishment and asked what in the world she wants. 'A holiday to-morrow, ma'am.' 'Leave the room instantly, you impudent woman,' exclaimed the old lady, 'and if you want to have a request granted, learn to ask it in a proper manner.' Then the husband put his head in, and said, 'My dear! is not this preaching to Hannah the lesson I have been preaching to you for years? If you want to have a request granted, learn to ask it in a proper manner.' Next Sunday and ever after, the old lady knelt in Church. She saw it would not do to treat Jesus Christ in that way in which she did not like at all to be treated herself."

UPPER CANADA FURNITURE COMPANY.—We have pleasure in drawing the attention of our readers to the advertisement of the Upper Canada Furniture Co. to be found in another column. Mr. Rogers, the manager of the Company's business in Toronto, showed us through the ware-rooms, which are among the finest in the city, and probably the superior of any in this line of business. The first floor is devoted to bed-room furniture, ranging from very handsome suites to those within the reach of every one, the workmanship and finish on some of the best suits is very fine. The second flat, which extends over the store of Messrs. Willing and Williamson, is used for dining room and drawing room furniture and furniture coverings, &c. The display here is fully equal to that on the first floor. They keep always in stock also a very select assortment of ebonized fancy furniture, embracing cabinets, wall cabinets, ladies' secretaries, pedestals, brackets, &c. When this company first commenced here, their business was confined to their own building, but the demand for their furniture has been so great as to compel them to enlarge their premises, resulting in taking in part of Messrs. Willing and Williamson's store next door east. They are always pleased to show any one through their ware-rooms, and we believe it will fully repay any one to visit them and see the high class of artistic furniture that is made by this company.