

must be removed before the spiritually dead can be raised to spiritual life. Once convince these that there is a superhuman influence so permeating the whole lives of Christians that they cannot help striving after the spiritual resurrection of their fellows,—and they, too, will want to have an infusion of that same influence. The spirit of Christ manifesting itself in the every day life and conduct of Christians—that and that alone—will win the world to Christ. Christ's moral method can only be carried into detail where motive is based on the spirit of Christ.

3. Christ's moral method is clearly laid down in the Sermon on the Mount; and it is addressed to the Church, and not the State. His Church is a distinct society—an Ecclesia—called out from the world, in which Christians may from the narrow learn the wider love, and in which the world may find a light—a guide. The Church in every community ought to represent those who are humbly striving after moral excellence, and are ready to make sacrifices in its interest. The Church, in fact, should be the home of the best moral conscience in the community.

The adaptation of Christ's moral method in everything that concerns our complex and many-sided life—this alone we believe can regenerate the world.

### COLONIAL ORDERS.

Now that we are drawing near to the time of the meeting of the Pan-Anglican Conference at Lambeth, the old grievance with respect to colonial orders is again pressing itself upon our notice. "Church Beils" has taken up the cry, and has published more than one indignant protest against the treatment accorded to men who have been ordained in the Colonies, when such seek for clerical work in England. Interested parties say:—"Is not the man who has been ordained to the priesthood by a Bishop of the Church of England in Canada as really a priest as if he had received his ordination directly at the hands of the Archbishop of Canterbury? Why, then, should he be placed under disabilities when he takes up his abode in England, either temporarily or permanently?"

Undoubtedly, at the first glance, it does seem hard, and even unjust, that he should not have equal rights with his brethren ordained by an English bishop; but, when the question is gone into thoroughly, it will be seen that the English ecclesiastical authorities have a good deal to say for themselves.

When a bishop in England is asked to grant his license to a man ordained in another diocese, every reasonable person concedes to him the right to make the

fullest inquiries into the personal character, education, and theological views of the applicant for his license. Nowadays, in respect of the education of candidates for Holy Orders, there is not such a diversity between the standards of the various dioceses in Great Britain and Ireland (if we except one or two dioceses, the conditions of which resemble more or less those of a missionary diocese in the colonies), as to allow of any real difficulty occurring in the transfer of a priest from one diocese to another; but, the same cannot be said with regard to all clergy in Colonial Orders. We must bear in mind that the work in many of the colonial dioceses is so pressing, and the choice of men so limited, that a colonial bishop often has to admit men to the diaconate, and even to the priesthood, who, from an educational standpoint, would not be passed by the examining chaplains in an English diocese. Should any of these men, who have been ordained under exceptional circumstances, and for a certain specific field of labor, relinquish that work and seek ecclesiastical preferment in England, no right-minded person will say that there is any hardship done in subjecting such men to some of the stringent regulations that at present affect men in colonial orders. Goodness, and earnestness, and the achievement of a certain amount of success in the mission field, are not all that is needed to fit a man for work in a settled English diocese. A clergyman may be admirably suited for the pioneer work (and valuable work it is) that has to be done in a new country, and yet be altogether unsuited for the work of a thoroughly organized English parish, where the conditions of life are of an entirely different character. However much we may admire the noble self-denying lives of the men who are so faithfully bearing the standard of the Cross in the remote parishes of our colonies,—and every earnest Churchman does admire such—we cannot for a moment think that the training received in the colonial mission field is of a kind that will make a man fitted for clerical work in England. Every case of this kind ought to be considered by itself, and on its own merits.

Where there is a real grievance in regard to Colonial Orders,—and it is a very real grievance,—is in respect of men who are working in the cities and towns of our colonial dioceses. Many of these have received their entire education in England, have attained high ecclesiastical position in their chosen field, and are able to present all the necessary testimonials, and yet, when they go to England, are liable to be treated as inferior beings; others have been educated at colonial universities and theological colleges, and, in regard to scholarly attainments, would do credit to Oxford or Cambridge; but, because, in

both cases, their orders were colonial, they are subject to certain serious and irksome disabilities by ecclesiastical authorities in England, should they wish to serve in the Church in England. It is a real hardship that such men should not be put on an equal footing with men who are in English orders; and it is well that a respectful but firm protest should be made at the forthcoming Pan-Anglican Conference at Lambeth.

One colonial bishop is represented as saying that, unless the Church in England change her attitude in this matter, the Pan-Anglican Conference will soon become a thing of the past.

Would it not be well for the men in Colonial Orders to take corporate action, and by so doing strengthen the hands of their bishops, when they go to discuss such important matters at this great gathering?

## Western Church News.

### Diocese of Rupert's Land.

Bishop—Most Rev. R. Machray, D.D., D.C.L.  
Residence—Bishop's Court, Winnipeg.

#### ST. MATTHEW'S, BRANDON.

Clergy: Rev. McAdam Harding, 11th Street; Rev. Edward Archibald, Brandon.

Lay Readers: Mr. George Coleman, Mr. T. S. F. Taylor, Mr. Frederick Wimberley.

Churchwardens: Richmond Spencer, Esq., M.D.; John Hanbury, Esq.

#### SERVICES.

Sunday: Holy Communion, 8:30 A. M.

H. C.—Choral—Second Sunday in the month, 11 a. m.

H. C.—Plain—Fourth Sunday in the month, 11 a. m.

Matins and Sermon, 11 a. m.

School and Bible Classes, 3 p. m.

Men's Bible Class, 3:15 p. m.

Evensong and Sermon, 7 p. m.

Saints' Day: Holy Communion 3:30 a. m.

Week Days: Wednesday—Ladies' Aid, 3 p. m.

Evensong and Sermon, 7:30 p. m.

Friday—Evensong, 5 p. m.

Meeting of Sunday School Teachers, 7:30 p. m.

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