

opposed to the Irish and Scotch system of government by abbots, with bishops as subordinate officers discharging episcopal functions, but without jurisdiction." The Catholic Church, according to the ancient and Anglican view, is a vast federation of small states (ancient parishes, modern dioceses), each state with a corporate life, and state rights of its own. This corporate life and the succession of rulers as succeeding overseers, is by no means interfered with by the fact that this or that particular overseer had power conferred on him to enter upon the jurisdiction he had been elected or designated to by bishops of this or that Church. The consecrating bishops acted *not* as overseers of that or this church, but as officers of the whole Christian Church—bishops in the Church of God. Bishops act in two characters, as overseers of dioceses and as bishops in the Church. We have many dioceses in the modern Anglican Church, which can directly and clearly trace a corporate life and succession of presidents to the old Celtic Church of the British Islands, and although the Anglo-Saxon Church may be correctly termed the daughter of the Church of Rome, yet at the same time and no less truly may it be said that the Modern Church of England, in virtue of being a confederacy of dioceses, many of which possess a corporate life which sprung out of the old British Church, is the successor of the old Church, or, if it be preferred, the Church of England or the Anglican Communion is a federation which contains a number of small states, or dioceses with clearly defined limits, which possess a corporate life, which may be traced to the old Celtic Communion. While a firm believer in episcopacy, I shall very seriously demur to the principle that the grace of episcopal orders is the *only* factor in the Divine and complicated corporate life of the Church of God. Why, even Irenæus traces up the Apostolic deposit, not through "Apostolic succession" in the sense Mr. Watham would confine us when treating the corporate life of our communion—but through successive bishops of Rome, and other dioceses who certainly did not *ordain* each other to the episcopate. This is, perhaps, the clearest way in which I can depict what I cannot help thinking, the confusion of thought and therefore the "fallacy" of Mr. Watham.

W. BEVAN.

Family Reading.

Trust On.

I cannot see, with my small human sight,
Why God should lead this way or that for me,
I only know He saith, "Child, follow Me."
But I can trust.

I know not why my path should be at times
So straitly hedged, so strangely barred before;
I only know God could keep wide the door;
But I can trust.

I find no answer, often, when beset
With questions fierce and subtle on my way,
And often have but strength to faintly pray;
But I can trust.

I often wonder, as with trembling hand
I cast the seed along the furrowed ground,
If ripened fruit for God will there be found;
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know, God watches still my path;
And I can trust.

I have no power to look across the tide,
To see while here the land beyond the river;
But this I know, I shall be God's forever;
So I can trust.

Loving Words.

A loving word is always a safe word. It may, or it may not, be a helpful word to the one who hears it; but it is sure to be a pleasant memory to the one who speaks it. Many a word spoken by us is afterwards regretted: but no word of affectionate appreciation to which we have given utterance finds a place among our sadly remembered expressions. Looking back over our intercourse with a dead friend or fellow-worker, we may, indeed, regret that we were ever betrayed into a harsh or hasty or unloving word of censure or criticism in that intercourse; and we may wish vainly that we had now the privilege of saying all the loving words that we might honestly have spoken while she was yet with us. But there will never come into our hearts at such moments a single pang of regret over any word of impulsive or deliberate affection which passed our lips at any time.

We have reason to be on our guard in our speech in most directions, but we can be fearlessly free in our loving utterances. Apart from any question of the good we do to others by our words of love, we are personally the gainers, now and hereafter, by every such word that we utter; whilst we are sure to be the losers by every such word which we have failed to speak.

What is the Church?

1. A visible society, a body, the community of Christian men.
2. A society which, though composed of men, was founded and is governed by God.
3. The one visible society to which men are admitted by the visible rite of baptism.
4. The one visible society in which faithful men are maintained in full membership by the visible sacrament of the Lord's death.
5. A school, a society composed of teachers and scholars—in other words, an educational and reformatory body.
6. A society which, being but a school, a nursery, is necessarily mixed and imperfect, and comprises both bad men and good within its fold.
7. A society the officers of which, as well as the members, are constituted and commissioned by God.
8. A society or body which has for its one Head the God-man, Jesus Christ, from Whom, through the Holy Ghost, life and grace flow to the members.
9. A community which exists for the evangelization and regeneration of the world;
10. And which is therefore Catholic, which has its branches in all parts of the world, independent of one another, just as the nations are, and yet in inter-communion with one another as in primitive times.
11. A society which, being composed of men, is necessarily subject to errors and abuses, and which, as a matter of fact, is much divided and corrupted;
12. But which, whatever its errors or abuses, men may not leave so long as it is God's and He has not left it.

Abiding Influence.

It was a striking remark of a dying man, whose life had been, alas! but poorly spent, "Oh, that my influence could be gathered up and buried with me!" It could not be. That man's influence survives him; it still lives, is still working on, and will live and work for centuries to come. He could not, when he came to die and perceived how sad and deleterious his influence had been, he could not put forth his dying hand and arrest that influence. It was too late; he had put in motion an agency which he was altogether powerless to arrest. His body could be shrouded, and confined, and buried out of sight, but not his influence, for that, alas! corrupt and deadly as it is, there is no shroud, no burial. It walks the earth like a pestilence—like the angel of death—and will walk till the hand of God arrests and chains it.

Let us be careful what influence we leave behind us. For good or evil we shall and must live and act on the earth, after our bodies have returned to dust. The grave, even so far as this world is concerned, is not the end of us. In the nature of things it cannot be. We are, every one of us, doing that every day, every hour, which will survive us, and which will affect for good or evil those who come after us. There is nothing we are more prone to forget and disregard than our influence upon others; yet there is nothing we should more dread—there is nothing for which we must hereafter give a more solemn account.

No Equal.

Rev. A. B. Johnston, Westmeath, Ont: "I have used several remedies for dyspepsia, and would say that for giving relief after meals and sweetening the stomach, I have never found anything to equal K.D.C."

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Win and Wear.

God's angels drop, like grains of gold,
Our duties midst life's shining sands;
And from them, one by one, we mould
Our own bright crown with patient hands.

From dust and dross we gather them;
We toil and stoop for love's sweet sake,
To find such worthy act a gem
In glory's kingly diadem,
Which we may daily richer make.

Instruct the Laity.

And oh, for a teaching clergy, rather than a mere preaching one! Oh, for a people, for congregations, Sunday Schools, Guilds and the like, well taught in the distinctive principles of the Church, knowing well why they are Churchmen, why they should be nothing else; why they should use the Prayer Book, and give heed to all it contains! I have every faith in these teaching methods as the only way to make a strong and solid clientage amongst the laity of the Church. I have but little faith in those extraneous methods, so utterly foreign to us, the cooking school, the kitchen arrangements, the dancing parties, with even cards thrown in as a side show, the lessons on science and hygiene, methods now unawares brought in, in so much of our parochial machinery. Like all other flimsy and showy draperies, these shall soon pass away, and the pity of it is the people chiefly pass away too, old and young, who were brought in by these methods. But the others remain; those who were taught and trained in what things a Christian ought to know to his soul's health and wealth; those who have been carefully rooted and grounded in the faith of the Church, and who solidly believe in the things which are spoken. And I beg respectfully to ask my reverend brethren of the clergy, why is it that so large a part of their number allow the continual desecration of Fridays, as the chosen time for their social entertainments in their parochial festivities, when the strong and clear voice of the Prayer Book, to which they have sworn obedience, unquestionably runs the other way! God's ultimate blessing, surely, cannot largely rest on indecent and un-churchlike methods such as these!—Bishop of Milwaukee.

Things to be Remembered.

1. Let *nothing* induce you to speak disparagingly of your parish. Stand up for your Church as you would for your mother.
2. Pray for your minister. He needs it. He is but a man, with great responsibilities, and many to please.
3. If an acquaintance of yours needs the aid or counsel of a clergyman, or if there is any opening to do a fellow-creature good, let your minister know about it.
4. Let your minister know if there is any one sick in your family, or in the family of any member of the church.
5. Speak to strangers about the church, and invite them to attend it. Be polite and attentive to those who do come. Give them a welcome, a seat and a book, and invite them to come again.
6. Make no engagements on week nights when there is service at the church. Church engagements stand before all others.
7. Consult your minister before you appoint the hour for a funeral. He may have another funeral the same day.

Life Filled by One Uniform Divine Purpose.

It is the same revolution of the earth that brings blessed lengthening days and growing summer, and that cuts short the sun's course and brings declining days and increasing cold. It is the same motion which hurls a comet close to the burning sun, and sends it wandering away out into the fields of astronomical space, beyond the ken of telescopes, and almost beyond the reach of thought. And so one uniform Divine purpose—the favour which uses the anger—fills the life, and there are no interruptions, howsoever brief, to the steady, continuous flow of His outpoured blessings.

No human heart, however wounded, continues always to bleed. Some gracious vegetation creeps over the most utter ruin. The roughest edges are smoothed by time.