

der for any immediate advantage, the three-fold ministry which we have inherited from Apostolic times, which is the historic backbone of the Church."

In addition to this, I have only to ask your indulgence for the insertion of a letter written by the Bishop's chaplain, in answer to a Canadian clergyman, who, having been shown a speech by a Presbyterian minister, in which he claimed that Dr. Lightfoot, Bishop of Durham, acknowledged that Presbyterian order was the rule in Apostolic times, wrote to the Bishop. It is as follows:

"The Bishop desires me to say that, so far from establishing as the fact that Presbyterianism was the first form of church government, his essay goes to prove that *deacons existed before priests* and yet *no one would contend that church government by deacons was the 'first form,'* hence the writer's argument based on priority of time, proves too much for his taste. It is, however, generally allowed that the names Presbyteros and Episcopos in the New Testament are sometimes synonymous (Acts xx. 17—1 Pet. v. 1, 2.—1 Tim. iii. 1-7, 8-13), when the apostle passes at once to deacons, from *Episcopos* (italics chaplain's own), Titus i. 5-7. But even in the time covered by the New Testament writings, we see in the lifetime of the Apostles (italics chaplain's own) individuals singled out to preside over certain churches and to exercise powers of ordination, government, presidency, etc., as Titus at Crete, James at Jerusalem, Timothy at Ephesus; and though the evidence is necessarily limited, we find in Asia Minor Episcopacy pure and simple appointed and established (no doubt by the influence of St. John) at the date of the Ignatian Epistles, and its institution can be plainly traced as far back as the closing years of the first century. We see the three-fold ministry traced to apostolic direction, and this bears out the truth of the prayer-book preface to the ordinal, and is the belief of the Anglican community. Enough has been said to prove that Presbyterian's deduction from the Bishop of Durham's article is not justified by the facts" (italics chaplain's own).

A word in conclusion. Into the Wycliffe College controversy, I have no desire to enter. As the good Bishop above quoted said, "divide et impera" may be a shrewd worldly motto, but, coming in contact with spiritual things, it defiles like pitch. "Pacifica et impera" is the true watchword of the Christian and the Churchman, and in that we need not be afraid "to go wrong with Bishop Lightfoot." Moreover, as I have no desire to engender strife, so neither do I write this in defence of Episcopacy; my sole aim being rather to show from combined sources, which probably the gentlemen of the Churchman's Union do not possess or have not yet consulted, as well as many others who have quoted him in a similar manner, that, being, as he himself expressed it, "scrupulously anxious not to overstate the evidence in any case, it would seem *partial and qualifying statements, prompted by this anxiety, have assumed undue proportions in the minds of these gentlemen to the neglect of the general drift of the Essay.*" The Bishop's views were clearly stronger than they have thus been represented.

1. If "historic continuity" and "unbroken continuity from Apostolic times," Apostolic direction "and short of an express statement, we can profess no better assurance of a *Divine appointment, or, at least, a Divine sanction*" argues necessity, then the Bishop believed Episcopacy to be necessary in the Church.

2. If "completeness of the apostolic ordinance"—if to be *essential* ("to tamper with which might be traitorous") means to be of the "esse" of the Church, then Bishop Lightfoot has declared it to be *essential*. A "backbone" may or may not, in the reader's estimation, be essential to his being, it may be only a "bene esse"; but for my part, I consider it to be of my own "esse," and if I am right, the historic Episcopacy must have been considered by the Bishop as of the case of the Church also, for he calls it the "historic backbone" of it! Professor Drummond in his "Natural Law in the Spiritual World" has eloquently described the condition of organizers which, having had organs and failed to use them, *have lost them and become degenerated, a parallel to which he finds in spiritual life.* So I suppose it is with ecclesiastical organisms which have lost Episcopacy; but it is a step in the wrong direction from the evolutionist's point of view, and I am not sure that the learned Professor contemplated the loss of the "backbone" and what its possible effect might be; but as the *organism is responsible for the loss of its own organ, so no Christian community is unchurchd which does not unchurch itself.* Gentlemen of the Churchman's Union, by all means "go wrong with Bishop Lightfoot," for he is one of the greatest, wisest, most loving and large hearted bishops that ever ruled in the Church of God, but, in the face of the above extracts and others which might be given, if he was what you represent him by the too free use of your scissors, he would have been one of the most fickle and unreliable—a veritable Episcopalian weathercock! But no! If, in his place of rest in Paradise, he is cognizant of what is passing here, while forever shielded from the slanders of the great traducer, must his Episcopal soul not be torn

with anguish by his brethren from whom he is not safe? "Pacifica et impera!"

Let the students of Wycliffe be taught the real opinions of Bishop Lightfoot and heartily believe them in all Christian charity, and no bishop or archbishop could find it in his heart to reject them.

ARTHUR PHILLIPS.

The Rectory, Hawkesbury.

## Family Reading.

### The "Angelus" Bell.

Against the sunset glow they stand,  
Two humblest toilers of the land,  
Rugged of speech and rough of hand,  
Bowed down by tillage;  
No grace of garb or circumstance  
Invests them with a high romance,  
Ten thousand such through fruitful France,  
In field and village.

The day's slow path from dawn to west  
Has left them, soul-betained, distrest,  
No thought beyond the nightly rest—  
New toil to-morrow;  
Till solemnly the "Ave" bell  
Rings out the sun's departing knell,  
Borne by the breezes rhythmic swell  
O'er swathe and furrow.

O lowly pair! You dream it not,  
Yet on your hard unlovely lot  
That evening gleam of life has shot  
A glorious presage;  
For prophets oft have yearned, and kings  
Have yearned in vain to know the things  
Which to your simple spirit brings  
That curfew message.

—Houghton, Lord-Lieutenant of Ireland.

### Christian's Heart-Music.

There is a bird common in our northern districts which people call the storm-cock, because his note always rings out cheeriest in tempestuous weather. That is the kind of music that the Christian's heart should make, responding, like an Aolian harp, to the tempest's breath by music, and filling the night with praise. It is possible for us, even before sorrow and sighing have fled away, to be pilgrims on the road, "with songs and everlasting joy upon our heads."

### God's Gifts Never Delayed.

God's gifts are never delayed in the highest of all regions. In the lower, there often are long delays—the lingerings of love for our good—but in the loftiest, fruition grows side by side with longing. The same moment witnesses the petition flashed to heaven as with the speed of lightning, and the answer coming back to the waiting heart; as in tropical lands when the rain comes, what was barren baked earth, in a day or two is rich meadow, all ablaze with flowers, and the dry torrent beds, where the stones lay white and glistening ghastly in the hot sunshine, are foaming with rushing streams and fringed with budding oleanders. Spring comes at a bound on the back of winter in the Arctic regions. In the realm of communion with God, to desire is to have; and the soul that thirsts has no sooner opened the mouth wide than the desired blessing pours in and fills it.

### For Our Conversation is in Heaven.

It matters not a little with whom we hold our familiar conversation; for commonly we are transformed into the dispositions and manners of those whose company we frequent. Why shouldst thou not, then, O my soul, by a continual conversation with God and His angels, improve to a heavenly disposition? Thou canst not while thou art here but have somewhat to do with the world; that will necessarily intrude into thy presence, and force upon thee businesses unavoidable; and thy secular friends may well look to have some share in thy sociable entertainments. But these are but goers and comers, easily and willingly dismissed after some kind interlocutions; the company that must stick by thee is spiritual, which shall never leave thee if thou have the grace to apply thyself to them upon all occasions. Thou mayst hold fair correspondence with all other, not offensive companions;

but thy entireness must be only with these. Let those other be never so faithful, yet they are uncertain; be their will never so good, yet their power is limited; these are never but at hand; never but able and willing to make and keep thee happy. O my God, Thou seest how subject I am to distractions. Oh, hold me close to Thee; let me enter into the same company here in my pilgrimage which I shall for ever enjoy hereafter in my home.—Bishop Hall.

### Our Resting Place.

The dove folds its pinions when it reaches the ark and needs no more to wing its weary way over sullen waters, vainly searching for a resting place. Nomad tribes, when they find themselves in some rich valley, unload their camels and pitch their tents, and say, "Here will we dwell, for the land is good." And so we, if we have made experience, as we may, of God and His sweet sufficiency, and sufficient sweetness, should be delivered from temptation to go further and fare worse.

### Fearing Neither Calamity nor Change.

Long peace rusts the cannon, and is apt to make it unfit for war. Our lack of imagination and our present sense of comfort and well-being, tend to make us fancy that we shall go on for ever in the quiet jog-trot of settled life, without any very great calamities or changes. But there was once a village at the bottom of the crater of Vesuvius, and great trees that had grown undisturbed there for a hundred years, and green pastures, and happy homes, and flocks. And then, one day a rumble, and a rush, and what became of the village? It went up in smoke clouds. The quiescence of a volcano is no sign of its extinction. And as surely as we live, so sure is it that there will come a "to-morrow" to us all which shall not "be as this day."

### Toronto Conservatory of Music.

The Toronto Conservatory of Music is now nearing the close of the eighth season of its work, which has been one of unusual success, having recorded the largest attendance of students in its history. As becoming the pioneer musical institution in Canada, which is always in the van of progress, the Conservatory has arranged for a mid-summer school, which will be of much interest to music teachers, music students, organists, teachers of elocution, public readers, speakers and others interested in music study. This session of study begins July 2nd and closes Aug. 3rd. The courses are specially adapted to the necessities of a summer school, offering rare opportunities for broad, comprehensive study. By reference to our advertising columns it will be noticed that a prospectus, with full particulars, and the Conservatory calendar, will be sent free to applicants.

### Early Communion.

Its value is thus beautifully expressed by the late Canon Liddon: "A Christian of the first or second century would not have understood a Sunday in which, whatever else might be done, the Holy Communion was omitted; and this great duty is best complied with as early in the day as possible, when the natural powers of the mind have been lately refreshed by sleep, when as yet the world has not taken off the bloom of the soul's first self-dedication to God, when thought, and feeling, and purpose are still bright and fresh and unembarrassed; then is the time, for those who would reap the full harvest of grace, to approach the altar. It is quite a different thing in the middle of the day, even when serious efforts are made to communicate reverently. Those who begin their Sunday with Holy Communion know one of the deepest meanings of that promise, "They that seek me early shall find me."

### Seeking and Giving.

Like two of the notched sticks that used to be used as tallies, the seeking soul and the giving God fit into one another, and there is nothing that we need that we cannot get in Him.