

The Endowment Fund for the Episcopate is said to be much less than was generally supposed, not exceeding \$58,000. The travelling expenses are very heavy. An insurance policy of \$10,000 was the only provision the late Bishop could make for his family. It is stated that the Bishop knowing he was dying, and desiring to die at home, offered the boatmen \$600 if they would take him from Edmonton to Prince Albert in two days. The money was earned and, we regret to say, taken.

Petitions signed by the lay delegates in Winnipeg, asking for the appointment of a clergyman resident in this part of Canada, and one, it is understood, signed by some persons in Saskatchewan, referring to the appointment, had been forwarded to Bishop Machray, and laid before the Archbishop of Canterbury.

LETHBRIDGE.—A brick Church, 40x25, is nearly completed at this place at a cost of \$1,700. Rev. E. Matheson is the Incumbent.

DIOCESE OF MOOSONEE.

It is reported on good authority that Bishop Hooden intends to resign the Bishopric, and that before doing so he will get Archdeacon J. A. Mackay, now Indian Agent at Battleford, Diocese of Saskatchewan, appointed as Coadjutor, after which he will resign in his favor.

The appointment would be a good one, as Archdeacon Mackay is a native of the Diocese of Mackenzie River, is familiar with several Indian dialects, and has been for his whole life working among the Indians as a C. M. S. missionary.

LIFE IN UNITY AND DIVERSITY.

A sweet and awful mystery this which wells up from the heart of God and fills His universe—sweeps from the Throne of Light to earth, spanning all space—beats in the breast of man, and beams from the eyes of angels.

Of naught which is part of ourselves do we think and speak so much yet comprehend so little, though thirsting to know more. Even when death befalls us the blessed animating spirit survives the wreck—only the body falls away from us with its refuse and rubbish, and the freed soul in unchanged identity enters the higher range of being among immortals like itself.

It is not so much that in this our race each life is linked to other two without which it could not have been—but because, though interwoven and multiplied in marvellous ways, all human lives throughout their separate existence as individuals are yet contained in that one bundle of life which is God's, and no one has more than enough nor has any one more than his neighbor, and although we have one common existence each is a unit by itself, as if we had all drunk from one chalice filled at the one only Fountain.

Serf and king, pauper and millionaire, are equal in this regard, and none can claim advantage of his brother nor be lost or overlooked, Nor can any man endowed with this gift of life divest himself even by a voluntary act of its inspiring personality—no, nor yet of its imposing responsibility. For, though by violence—as in suicide—he may rush out of his body, he has but succeeded in temporarily changing his habitation. As well might one owing just debts think to purge himself of his moral accountability to pay them by the physical expedient of changing his residence.

A triple tie binds each rational creature, 1st: to God; 2d: to himself; 3d: to his fellow-men. And it is in the Church of Christ that this is most clearly exhibited in all its aspects at once, and herein, too, is its manifestation the fullest and most precious of all. For since the Church is Christ's body, and we are members of it, the life that we live therein is none other than His

own, though marred and at times distorted almost beyond recognition through the frailty of these earthen vessels wherein this treasure lies. And if it be His own it is instinct with His power—to be lived in the might of ineffable love and grace, its thoughts, words, and deeds flowing forth upon the world in continuous benefaction.

And lest anyone should feel that he cannot rightly acquit himself under the weight of this responsibility, He has so ordered it that by diversities of gifts whereof one member may have several and another only one talent, yet each can find some work in His Church to do which comes naturally to his hand and quickly becomes a means of happiness to the doer. None can have so little ability that he shall not find room for its exercise, nor any so much that it will be wasted or come to naught.

This is often beautifully exemplified in our Home Missionary work, where from most feeble beginnings the harmonious and united efforts of a few faithful souls result in the formation of new and strong parishes, which in their turn reach out beyond their borders, planting centres of spiritual influence which increase in power by the blessing of God until their whole neighborhood is leavened and impenetrated by them. Some of the brethren, it is true, have been so much absorbed in the idea of their responsibility to God for their own souls that they have forgotten to take an active part in helping on the salvation of others, and have felt that they were acquitted of that when they opened the Church doors—overlooking the fact that the natural tendency of human nature is away from and not toward the truth, and that, therefore, men must be pressed to come into the Kingdom of Christ and not left to themselves. Hand would touch hand around the world could we but awaken the unemployed among our membership to active labor in the cause. The solitary places would soon be glad for them, and our daily prayer, "Thy Kingdom come," as it ascends with the piercing cry of the souls under the altar, would be hastened toward its blessed consummation and fulfilment.

And yet it needs not the golden eloquence of a Chrysostom nor the melting appeals of an impetuous Bernard to awaken the torpid and stimulate the listless.

Let every communicant whose eyes may fall upon these lines, when next he kneels before the Divine Presence, in the honesty of his heart ask God so to penetrate his understanding and his affections by the Holy Ghost, that knowledge may be given him of what he ought to do and grace to do the same, without gainsaying or indolence, as a true and living member of Jesus Christ; that he may not spend this season of probation as a branch which merely lives because nourished by the One true Vine, but as a fruit-bearer, also, rejoicing in His own fullness of life, and richly refreshing the lives of others.

Answers to like prayers have not been long a coming.—*Church Press.*

CONTEMPORARY CHURCH OPINION.

The Living Church says:—

Go to Church! Why? First and chiefly to honor the name and authority of God. If people generally absent themselves from Church, God's name and authority will die out of the land; and the world will again become what it was before the deluge, when "men did not like to retain God in their knowledge," but gave themselves up to every evil, and they were "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, back-biters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful." Romans

i: 28. To this state of things infidelity and anarchism are now steadily and rapidly tending. "Let us have no God!" say they. "Away with your priests and churches, and your religion, and let us be free men to do what we please." Now the belief in God does certainly check men in their downward way. And the churches keep alive the belief in God. Go to church, then. Let nothing keep you away. Go to keep up the belief in God. Don't stay away because "there are hypocrites there." Thank God that anybody is there. It is just where all ought to be. Go and help them to believe more strongly in the existence of God, and to be better men. You don't want your children and children's children to be surrounded by such a state of society as that before the flood, and that to which we are drifting. Then go to Church and honor by your presence there the name and authority of God. You say you can read better sermons at home. No matter about the sermons; go and stand among your neighbors publicly to uphold the authority of God. Go to Church! Go to Church! For your children's sake, for humanity's sake! Go to Church!

The Southern Churchman, which is decidedly evangelical, in a late number under the title "The New Testament Episcopate," says:—

"The *Northwestern Presbyterian*, referring to the proposal of the Protestant Episcopal Bishops to unite the churches on the basis of the 'historic episcopate,' wittily suggests," says the *Richmond Central Presbyterian*, "to amend by substituting the words 'New Testament episcopate.'"

A good suggestion of the *Northwestern*; what the Bishops meant in part; for we read of nothing like parity in the New Testament, but much of *imparity*—one minister above other ministers. Apostles had no equals; all other ministers subordinate to them. They appointed others to ordain by their hands, without so much as consulting presbytery; and this, too, looks like superiority to presbyters. Many presbyters were in Ephesus, but one man known as "angel," whom Christ called to account for the behavior and teaching of the Church! That all men are born equal may be the teaching of Mr. Jefferson and independence "declaration," but not the teaching of the New Testament as regards men or ministers. God hath set some in the Church, says holy apostle, *first apostles, then others inferior to them.*

Our Bishops not only meant New Testament Episcopate, but *Episcopate ever since*. But as we are not able to learn what this was from the New Testament, after the year 90 we are forced to refer to history. We want to know what was the "history of the Christian Sabbath." We go first to New Testament and after that to history. This argument, suiting Presbyterian brothers, why should not like argument suit them about the New Testament Episcopate? Nothing but *imparity* in the New Testament when it speaks of ministers; nothing but *imparity* when history speaks. As Gibbon says: "After we have passed the difficulties of the first century, we find the *Episcopal government universally established*, till it was interrupted by the republican genius of the Swiss and German reformers." The *New Testament* gives the *beginning* of the Episcopate; *history* gives its *growth* unto our day. So whether we take one or the other or both Episcopacy is both scriptural and historical. Come, Presbyterian brethren, what will you do for the sake of unity?

A Nova Scotia Rector writes, enclosing the names of five new subscribers, and promising five more, adds: "I wish to add that the tone of Churchmanship in the paper (the *Church Guardian*) is simply admirable. I am doing my utmost to circulate it." Who will follow this good example?