

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

THE BISHOP OF ONTARIO'S HOME COMING.

SIR,—The return from England of Bishop Lewis after the occurrence in his career of what your colleagues of the press are wont to term an auspicious event, ought not, I think, to be allowed to pass unnoticed by those whose chief pastor he has been for nearly 80 years. "Our unhappy divisions" preclude all ideas of attempting to emulate, even were such pageantry agreeable to the sober and undemonstrative spirits of our church and race—the long procession of priests and people; the gay array of flags and banners, the festive music and the shouting multitude which welcomed Archbishop Daham on his return to Ottawa a few weeks ago from "the threshold of the Apostles." But although the pomp and display of such a reception forms no model for our imitation, yet the respect we as Churchmen owe to our Diocesan and to the life of almsgiving and godly deeds of her who is henceforth to share the joys and sorrows of his earthly pilgrimage, render his return to us on this occasion an event worthy of recognition. What form that recognition should assume, I leave to men of greater local knowledge to suggest, my letter being merely intended by drawing attention to the subject to elicit the views of those better qualified to speak as to the proper mode of commemoration. The present is, however, a fit opportunity for reminding Churchmen of the work done in the Diocese of Ontario since the consecration of Dr. Lewis, the facts and figures of which having been frequently circulated need not now be repeated, but of the inestimable services rendered by him to the Anglican communion throughout the world as having been the first to propose and plan the calling of Pan-Anglican Synods or General Councils of all the English speaking and English ruled races, three of which assemblies he has by God's mercy been permitted to attend. Who can foresee the mighty results for good of these gatherings from Earth's remotest corners, the origination of which is due under God to the farsighted sagacity and consecrated energy of him who was at the time the youngest bishop of our communion presiding over its youngest see—a see which, pardon the digression, recalls by its territorial name, (however inappropriate in many respects) as do also many of the American, Canadian, and Scottish sees, the fact too often forgotten, that our English forefathers owed their conversion in a very large degree to those spiritual sons of St. Columba who differed from the ordinary practice of the Church in naming their Dioceses from tribes or territories instead of cities. One result of these councils needs no gift of prophecy to predict. With a hundred bishops gathered round the throne of St. Augustine, the Patriarchate of the New West, with English instead of Latin as the canonical language, or Vulgate, of its councils, is no longer a dream. Archbishop of the English, the title conferred on St. Augustine by request of Pope Gregory the Great, at his consecration by Virginius, Metropolitan of Ailes, can be used in a far wider sense by the distinguished prelate who now fills that venerable seat which after serving as the curule chair of some Roman magistrate, and the judgment seat of the heathen kings of Kent, has for nearly 18 centuries been the Archbishop's throne of the successors of the missionary from the monastery of St. Andrew and St. Gregory on the Mons Caelius of Rome. For the children of the fair-haired barbarians, who, as firstfruits of the English race, were baptised by St. Augustine on Whitsunday, 597, have spread into every continent and island; and from among the 800 millions of men of many colours, tongues and origins who own the sway of a lineal descendant of Ethelbert and Bertha, and from the 65 millions of the Great Republic, their chief pastors have already thrice assembled in the first church of English worship, the mother church of our race and speech.

Bishop Lewis's frequent visits to England have been the subject of much unfavourable comment, displaying, it seems to me, a very narrow and uncharitable spirit. It is his assailants could point to any one of his duties as a Diocesan unperformed as a result of his absence their complaints would be reasonable. But confining themselves, as they are careful to do, to mere vague and general grumbling, they neither can be answered, nor are they worthy of it. These grumblers forget that Canada is after all a young and new country, far removed from the main streams and currents of the world's religious, social, moral, and intellectual forces. Our statesmen, our college professors, our chief men in medicine, at the bar, and on the bench,—in short all our leaders in every walk of secular life—find it necessary from time to time to

refresh their mental powers, and rub off the rust of provincialism by visiting that great central mart and meeting place of every species of physical and intellectual energy—London. And why should our bishops be the only leaders of men exempt from this necessity? A bishop, it must be remembered, occupies a position much more isolated and lonely than any leader, except a sovereign. A premier has his colleagues and parliamentary supporters to consult, and a judge must treat with deference the opinions of the leaders of the van. But the bishop stands alone, and is practically irresponsible, and to them, therefore, frequent intermingling in that great society where the greatest and wisest find their equals is a positive necessity as a check on egotism and ignorance as well as a means of acquiring new ideas and of preparing his mind for their reception. It is scarcely necessary to add that the clergy and laity are in their turn here fitted by an increase of "sweetness and light" in the character of their Diocesan. May not his frequent visits to England have largely assisted in developing the keen insights and breadth of view displayed by Bishop Lewis in his treatment of Agnosticism, and also of the Deceased Wife's Sister controversy some years ago?

Rome, with her wonted sagacity, has for centuries recognized the advantage of frequent journeys by her prelates to the centre of her system, every bishop pledging himself at his consecration to visit the Eternal city at certain stated periods.

Yours, &c.,
A. SPENCER JONES.

Ottawa, May 28th, 1889.

WHAT THE WOMAN'S AUXILIARY IS DOING.

WHAT A GIRLS' GUILD CAN DO.

SIR,—While ambitious and loud voiced men are clamouring for political power, and denouncing each other as bigots, robbers and traitors, a congregation of faithful women is doing a quiet and unobtrusive work which is fast becoming a tower of strength to the Church. This great work is little known to the busy, toiling millions; but notwithstanding the world's ignorance this flourishing organization, like a vigorous tree, continues to grow and spread, until its roots have struck deep in a fertile soil, and its branches stretch out and cover the land. What is the Woman's Auxiliary doing? A great work indeed. The poor despised red man of the far North West, can tell how his shivering body has been warmed and his heart filled with hope by the timely gift of warm clothing to himself and his half naked children. The faithful missionary who has gone forth to carry the light of the blessed Gospel into the regions of heathen darkness, can tell; how amidst dangers, hardships and difficulties, his heart has been warmed by kind words of encouragement and material and timely aid. We repeat it: This great and growing organization, the Woman's Auxiliary of the Church of England in Canada, with its various branches, though at first regarded by many of the clergy with suspicion and distrust, is fast growing into a tower of strength to the Church.

Another effective and useful body is the Children's Guild. Our busy toiling world does not know very little about it either.

We will relate two facts respecting the work referred to, in illustration of what the boys and girls Guild can do. Last year a boys' Guild was organized in connection with St. George's church, Montreal, and took upon itself the responsibility of supporting one of Mr. Wilson's boys at the Washakie Home. Their specialties were; fret-saw work, scrap books and balls. The proceeds of one winter's work was over fifty dollars.

Not many weeks ago, we had the pleasure of meeting a girl's Guild in connection with St. George's church, Kingston. Being invited to speak to the girls about our work we were introduced to some twenty of them, of ages ranging from six to thirteen. After speaking to this attentive little audience for about twenty minutes, ten volunteers were asked to collect a dollar each, for the Pagan Mission Building Fund and Home. To these, ten remission envelopes were given, containing cards. That day a pony's phaeton might have been seen containing two young ladies, each flourishing an envelope and requesting subscription, and now we have much pleasure in acknowledging a collection, for our Building Fund and Home, a sum of sixteen dollars from that valiant little Guild of St. George's, Kingston.

H. T. B.

DELEGATES TO THE PROVINCIAL SYNOD.

SIR,—The following is a copy of a communication which I just received from a clergyman of the Diocese of Toronto:

"I would respectfully ask the favour of your vote and influence this year in the Election of Delegates from this Diocese to the Provincial Synod."

The Delegates to the Provincial Synod have no

vested rights. Why is it then that the most invidious distinctions are made in the nominations by the Bishop and the Elections by the Synod? For invariably from year to year the same persons are appointed to the Provincial Synod.

For the past ten years I have protested against these invidious distinctions being made, and have voted for such persons as I thought ought to represent the Synod. Many poor clergymen in the Diocese would be glad to have a holiday to Montreal by having their expenses paid to the Provincial Synod. I hope, therefore that this year we shall have a new set of Delegates to the Provincial Synod.

May 28th.

PRESBYTER.

SKETCH OF LESSON.

WHIT-SUNDAY.

JUNE 9TH, 1889.

The Promised Comforter.

Passage to be read.—St. John xiv. 15-26; xvi. 7-16.

To-day we are to look at one of the great promises of Jesus to His disciples. We are to see these disciples the subjects of quickly changing emotions, to behold them now despondent, now hopeful as the Master's words affect them. For a considerable time, we must remember, these followers of Jesus had been accustomed to regard Him as their constant friend. As such, they had enjoyed the pleasure of seeking His advice, His help, comfort and sympathy. They had grown to regard His presence as indispensable to their peace of mind, and their bodily well-being. But the relation so long sustained between them, was, according to that Master's word, to be abruptly terminated. This is what made them so disconsolate this night in the upper room. (St. John xvi. 5, 6). He was going to leave them—what would become of them? He had been comforting them, and among the many gracious words which proceeded out of His mouth, none would be more precious to them than these in which He promised to give them "another Comforter" (xiv. 16-18; xv. 26; xvi. 7, etc.). We can imagine the Disciples asking themselves half in doubt, could any one be such a Friend as their dear Lord? and as they heard His words (Chap. xvi. v.) questioning within themselves as to how it could be better for them to lose Jesus, and have this new Friend in His stead. If they should, they would find the answer in what He had said, (chap. xiv. 16) If Jesus should remain, He might not be always accessible, but the promised Friend would be with them all, everywhere and at all times. This New Friend was the Holy Spirit:—not an influence but a Person,—a Divine Being, equal with the Father and the Son, and "proceeding from the Father and the Son," and therefore mentioned with the Father and the Son in St. Matt. xxviii. 19; and 2 Cor. xiii. 14. Who as God could and would be omnipresent and everlasting (see Ps. cxxxix. 7, and Heb. ix. 14), could supply their every want, give them needful strength, comfort their hearts, knowledge and understanding to comprehend God's will and Christ's great work.

I. A Comforter.—One to comfort, one to keep, but how? and in what? By supplying indwelling grace and strength, for the work for Christ, their battle with a sinful, gainsaying world.

In two ways this Holy Spirit would help them.

1. By encouraging and strengthening their hearts, as we find He did St. Peter's on the Day of Pentecost (Acts ii. 14, &c.), and when he stood before the Jewish Council (Acts iv. 8) thus creating a marvellous contrast between the old Peter who was afraid of the High Priests' servants (St. Matt. xxvi. 69) and the man who now so boldly confronted them. We find too that He encouraged and strengthened the heart of the first martyred disciple, St. Stephen (Acts vii. 55) in the face of much to terrify him; and in His strength St. Paul, the witness of St. Stephen's heroism, put to silence a wicked opponent, Elymas (Acts xiii. 9). These and many other instances can be named of His helping in hours of distress and persecution.

2. By working in the hearts of others. When the Apostles would preach, they would lay stress upon the sins of their hearers, and upon the only way in which they could be freed from sin. They would speak of the complete victory of Christ, and of the awful judgment to come, and though of themselves they would not be able to convince men, yet the Holy Spirit could and would. Of this we have a remarkable illustration on the Day of Pentecost, when so many were "pricked in their hearts" (Acts ii. 37) and also when Felix was so disturbed at the preaching of St. Paul (Acts xxiv. 25). But the Holy Ghost was to be more even than a Comforter.

II. A Teacher.—We all know the value of a teacher when there is knowledge to be imparted which we earnestly desire to receive. To the Apostles in the first place, Jesus was a teacher. Now that He is about to leave them, He provides and promises another, the Holy Spirit. How thankful they would be to have One to take the place of Jesus, whom He promised should never leave them.