

he subjoins is, "Feed my sheep." Look at what the Maker requires of His followers and labourers in his vineyard, and see whether nature is equal to the task without the animating principle—"love." "The love of Christ constraineth us." Let us remember that the charge of the Chief Shepherd to Peter is equally given to us:—"Feed my sheep." "Let us be instant in season and out of season," in pressing upon men—not only from the pulpit, but from house to house—the things which belong to their peace. Let us, according to our ordination vows, which are upon us, "never cease our labor, our care, our diligence, until we have done all that lieth in our power, to bring all such as are or shall be committed to our charge into that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ that there be no place left among them either for error in religion or for viciousness in life. Let us, according to the same vows, "apply ourselves wholly to this one thing, draw all our cares and studies this way, and use public and private admonitions and exhortations, as well to the sick as to the whole within our cures."

I am sure you will agree with me that the prosperity of a parish depends, under God, upon the personal piety, zeal, sound doctrine and holiness of life of the minister who has given himself in earnest to the ministry of the Gospel, determined out of the fulness of his own heart to preach "the unsearchable riches of Christ; preach Him and Him crucified, as "the end of the law for righteousness to every one that believeth." A mistake on the doctrine of the perfect atonement of Christ would be fatal to the end for which the ministry was established, and no external attention to duty can compensate for such a mistake. In order successfully to feed and keep together the flock of Christ, the pastor must live and labor among his people. The visits of the faithful pastor will not be few and far between, and the occasion of idle, or frivolous, or fault-finding gossip; but he will strive to render his visits always of a pastoral character, and the means of spiritual profit. When practicable, he will read a portion of God's Word, with devotional exercises suitable to the necessities of those thus visited. Again, in such visitations he will avail himself of every opportunity, if needed, to allay dissensions in his parish, inculcating and practicing that "charity which thinketh no evil;" he will stimulate his people to increased efforts in the furtherance of every good word and work; and he will draw their attention to the great field of missionary operations, in which it is well his people should be led to feel a deep interest if they are to aid in any appreciable degree in their successful accomplishment. The careful and frequent study of the ordination service will enable the minister of Christ to keep before him his solemn duty in all these respects. He will see that it is incumbent upon him to guard his people from all false doctrine, and to unfold to them the simplicity of the truth as it is in Jesus Christ. He will see also that it is incumbent upon him by faithful sound Gospel teaching, kindly sympathetic intercourse, and considerate guidance and counsel, to keep his flock united as the family of Christ striving together to do the Master's will, and exhibit in his deportment those he is and whom he seeks to serve. I feel sure, my brethren, from my knowledge of you and of your work in the past, that by the grace of God you will continue your efforts, not only to further to the utmost of your ability, the spiritual well-being of the flock committed to your trust, but will also endeavour to advance the cause of Christ in the diocese of your love and choice, and in the Church of God at large.

And to you, my brethren of the Laity, I must also address a few friendly words of counsel and exhortation. Never, perhaps, was there a time when, as a rule, the Laity have taken a deeper interest in the Church, and exercised a wider influence in all its concerns. Your very presence here to-day is an evidence of this. But I would earnestly entreat you fully to appreciate the purpose for which you are invited to take part in this important council of the Church. We are aware that there are those who take very low views of this matter, and who entertain most erroneous opinions upon the subject. They imagine a kind of antagonism between the Clergy and Laity.

They deem you are to keep a suspicious eye upon those who minister to you in the Lord; they would bid you, above all, be careful, as Laity, to see that the rights and privileges of your orders are maintained. I need not remind most of you, my brethren, of the fallacy of such views as to your position, and your course of action. Many of you, who have sat in council with us here, year after year, and to whom we have been indebted for faithful advice, clear judgment, and generous co-operation and support in all our church work, have a better appreciation of your position and duty as members of this Synod. You know well there should be no antagonism between the ministry and members of the Church of Christ, but a loving inter-dependence and generous sympathy and hearty co-operation.

You have recognized the fact that it is not for any particular class, party, or order in the Church, we are here to legislate; but for the Church as a whole, as the spiritual body of Christ. Think of the responsibility, as well as of the power committed to you. If you are indeed the keepers of the treasury of the Church, you will be held responsible for the generous and liberal exercise of this power. By a kindly care for the welfare of those who minister to you, and by a considerate and delicate appreciation of that peculiar position and claims upon your regard, you will so bind them to you in affection and concern for your spiritual advancement, that no question will on either part be allowed to intervene, and cause mutual distrust and suspicion. It is only when bishops, presbyters and laity, alike, are thus united in common concern for the general welfare, and on behalf of the progress and prosperity of the Church, that we can hope for God's blessing upon our labors.

The prosperity of our diocese generally calls for our gratitude to Him from whom alone every good and every perfect gift cometh; and if He be for us who can be against us? To Him we will ascribe all the praise and honor and glory; and whose gracious promise to be with His Church always, even unto the end of the world, is all sufficient to sustain and cheer us in our labors to advance His Kingdom.

I cannot conclude this address without thanking you, my reverend brethren and brethren of the laity, from the very bottom of my heart for your continued uniform kindness to me personally, and for your loyal co-operation with me officially in my efforts to advance the best interests of the Church in this diocese. I appreciate and value such encouragements more than I can tell you, and I thank God for all this. My fervent prayer is that the Holy Spirit of Grace and Power may keep us united in Christian love; that we all may be built up together into one Holy Temple, and on the one only foundation, Jesus Christ our Lord, and that "in all our works begun, continued and ended in Him, we may glorify His holy name, and finally by His mercy obtain everlasting life, through Jesus Christ our Lord. Amen."

(To be continued.)

UNITED STATES.

Notes by the way.

A description of the working of St. Clement's Parish, is however, a thing that should not be undertaken except by one who has had abundant opportunities of observing the details of their everyday life and service. This the writer of these "Notes" has not yet had; but should it be his lot at some future time, to become possessed of such interesting information, he may seek an opportunity of making it known to his fellow churchmen. Suffice it to say that they are credited with great industry and incessant activity, unbounded zeal and untiring energy: qualities which, however, in themselves, are by no means proof of either orthodox or correct ritual. The Secular Press of Philadelphia, whose opinions and comments were quoted in our last letter, would have acted more wisely if it had been altogether silent on the merits of questions which puzzle such clever and doubtless well-meaning men as Bishop Stevens and Dr. Goodwin on the one side, and Judge Thayer and other lawyers on the other side. What complicates the Ritual question in the United States is that they have no "Ornaments Rubric," as the English Prayer Book has; in fact no prescription of Ritual at all worth mentioning. Ritualists, therefore, conceive that they have the same right to "select" their ceremonial, as others have, and that the question is one rather of degree than of principle. No one would wish to prevent the right of

the Ritualists from being put to the proof and settled, but the use of apparently unconstitutional methods, and the exhibition of violent animus, are to be deprecated—two wrongs will not make a right. Bishop Stevens possesses many qualities of a high order, which fit him for the Presidency of a Convention; it is the greater pity that he should even be suspected of partiality—an error on the other side would be more judicious. His eloquence and wisdom could not bear the strain, if he "stretched a point" in favour of those who differ from him, and become conspicuous for permitting to the accused every latitude to make their defence in face of the plaintiffs. Such at any rate, seemed to be the impression in the legal minds present during the Convention, and in the public prints which dealt with the matter from the outside.

In Philadelphia itself, aside from Church matters, there is much to interest the traveller. First of all, the convenient regularity of its streets, relieved by the judicious planting of trees and "insertion" of parks or squares. A stranger might suppose that streets named after trees of different kinds would be respectively characterized by the prevalence of those several kinds of trees: as Chestnut, Walnut, Spruce, Pine, Filbert, Locust, &c. This, however, is not really the case now, whatever it may have been originally: nor is the use of trees universal, though many of the streets are really extremely pretty from their use, especially those where the willow predominates. The extraordinary group of public pleasure grounds in the vicinity of the Centennial Buildings, with the river Schuylkill running through, is a feature of this beautiful city which approximates it to London, with its chain of parks and gardens. The river, affording abundant opportunities for boating (even steamboats, so large is it) and set off with glens and ravines along its banks, is a special beauty and advantage of the Philadelphia parks, probably found nowhere else to the same degree of excellence. About the whole city there is an air of comparative quietude, regularity of life, and repose—possibly due to its Quaker foundation—and forming a pleasant relief after the intense bustle and confusion of New York. The wayfarer is apt to be puzzled by certain triangular projections from the upper windows of many houses until he is informed that the ladies of Philadelphia, instead of staring out of their windows at passers-by, sit back in a retired position in their rooms, and at the same time see quite as well in these "window reflectors" all that is going on outside. This is an advantage to the occupant of the room, whatever it may be to the passer-by. The latter, on the contrary, might prefer to see those who see him, instead of being "reflected" for examination into the drawing-rooms of a dozen neighboring houses. The sensation of being invisibly criticised is, to nervous persons, not a pleasant one; and there is a certain satisfaction in being able to scan critically those who are disposed to scan you critically. However, the thing will probably work its own cure, to a great extent, if the custom of "window reflectors" becomes so general that the nervous wayfarer may be sure of having an opportunity of having his critics in their turn "reflected" some day in his own reflector. This "reflector" is consolatory: especially needed when one is deprived of the visions of beauty and grace which, with the absence of the "reflector," embellish the drawing-room windows oftentimes.

(To be continued.)

MISSION WORK.

CALCUTTA.—Chanda Mission.—The Rev. G. T. Carruthers, M.A., Trinity College, Toronto. Writing from Chanda, a correspondent says: "Our mission has special difficulties owing to the peculiar ecclesiastical arrangements. Every station or Government chaplaincy has a number of outlying dependencies. Nagpur, for instance, where the chaplain is the Rev. G. T. Carruthers, the founder and secretary of the Chanda Mission, has five of these lesser stations dependent upon it. Mr. Carruthers is constantly visiting these places, and he finds in them a certain number of native Christians who belong to our Church. A desire to provide in some way for their spiritual welfare naturally arises, and a catechist is placed there, far from the means of grace, and receiving no supervision except at the Chaplain's quarterly or half-yearly visit. Power is thus dispersed which for the sake of direct missionary effort requires to be concentrated. The funds of our mission are low, as it costs a great deal to keep up such a large establishment. Our secretary has made large advances, and now the Bishop has taken the pecuniary responsibility on himself—no light one. Mr. Carruthers is leaving Nagpur next month, and it is uncertain whether the next chaplain will show so active an interest in the mission. Rev. Mr. O'Neill is stationary at Indore, and has charge of the stations north of Nerbudda; Rev. Mr. Greatheed itinerates among the other stations, spending two or three months in each and teaching the catechists what he can. The great difficulty in these central provinces is the variety of languages. They will probably be annexed to Bombay shortly. But this would be only easing one over-laden