

weight of authority on which the use of the vestment rested, considering the continuity of its use in the Christian Church, how could he do otherwise than accept their offer on behalf of the diocese? They had asked him to do nothing illegal; on the contrary, they invited him to conform more strictly to the law. If, in complying with their request, he could help them and help himself to rise above party, he should rejoice. He accepted the gift, not as a personal one, but as one for the benefit of the diocese.

SPEAKING recently at Bury, Eng., at a conference of the clergy and laity of the Bury Rural Deanery, the Bishop of Manchester, referring to a remark that sermons were too long, said that when at Paddington he used to give two sermons on Sunday and two sermonettes, each of seven minutes duration, during the week. Always when the sermonettes came the congregation were more than doubled. The clergy did a lot of good work in visiting and conducting classes, but they did not *work hard enough with their brains*. It was a great deal of trouble to compress a sermon into twenty minutes. He suggested that the clergy should preach in the morning upon subjects which the general spiritual position of the parish required, and in the evening preach expository discourses.

THE second annual Conference of delegates from the Theological schools of the Church in the United States met on Wednesday, March 28th, in the Bishop Stevens library of the Divinity School in West Philadelphia, Penn. The Bishop of the Diocese was present as acting Dean, and there were representatives from the Philadelphia Divinity School; the General Theological Seminary, New York; the Berkeley Divinity School, Connecticut; the Episcopal Theological School, Cambridge, Mass.; the Theological Seminary of Ohio, Gambier; the DeLancey Divinity School, Geneva, N.Y., and the Nashotah Theological Seminary, Wisconsin. Letters of regret were received from a number of other institutions. Among other subjects discussed, and upon which committees were appointed, were the following: (1) A uniform scheme of questions for the examination of candidates for Holy Orders which should be the minimum. (2) The need of information and comparison of the methods of instruction pursued in the different schools.

A LONDON (England) Methodist, writing to the *Methodist Times* on "Are our Young People Leaving Us? Yes; the Ministers are to Blame," says: "This question, one of the most important which could be raised in any Church, is now fairly to the front, and not a day too soon. I do not profess to speak for country Methodism, but after more than thirty years' experience in London I affirm that the *leakage is a serious one*. Metropolitan Methodism is losing its young men and young women. The West End Mission, so full of vitality and sympathy, is, of course, a splendid exception. Where are they going and why? I venture in the briefest manner to offer a suggestion or two in reply. [1] *They are going to the Church of England*. Our [Methodist] liturgical services, with their choir-sung chants, their intoned amins and draped vergers, are training our sons and daughters to chafe at the simpler form of worship, and sending them where *this kind of thing is better done*. [2] *They are going into the world*. Surely the saddest fact of all! We Methodists are growing rich, craving more after social class distinctions, and doing as others do. Dress, concerts, dancing-parties, every sort of amusement, often the theatre—plenty of these without rebuke, while the Sunday night Prayer-meeting is only occa-

sional; there is no personal dealing, and people are guessing how many years it is since a soul was saved. The world is within our Church porch, congealing our spiritual life, and already in some places the Laodicean writing is on the wall. [3] *They are going to the Salvation Army*. Yes, some of our best and saintliest, their young hearts glowing with Divine fervour, are going where they can get both work and warmth God has given them a thirst for souls and a desire to follow their Master with a perfect heart, and, except in the missions, suburban Methodism has no place for them, and does not want them. [4] *Are the Ministers to blame?* Certainly, in one particular they are. They do not visit their people. This fatal fact is doing more harm to Methodism than almost anything else. If the utter neglect of pastoral visitation is the price we have to pay for the study and the committees, it is a grievous bargain. No wonder our young people go when they do not see their minister across their parent's threshold once a year! I have spoken plainly, but it is time *the truth was told*."

## TWO GREAT QUESTIONS.

The Labor Problem and the Witness of Christ on earth—how vast are both these questions! One hesitates to venture where angels may be said to fear to tread. But the faithful Christian sees in Jesus Christ the solution of every earthly difficulty. And in these days when so-called Democrats are basing their claim to be called such on their hostility to a doctrine which is *vital* to the settlement of the one or other of these questions, surely the humblest of Christ's followers should boldly champion the truth. The doctrine attacked and belittled and left untaught and misunderstood by millions of nominal Christians is the doctrine of the Incarnation. And what is the Incarnation but the making of the Son of God man, with all his passions and inclinations and subject to all his temptations, to *bind* every creature into a heart to heart brotherhood in the one great fatherhood of the Creator—and the lessons and doctrines which follow this primary fact; His life and teaching, His redeeming sacrifice and His perpetual mediation with the Father. Apply all this to our social problems of to-day and where are they? They vanish into thin air. But we will *not* apply them, because to do so would involve elimination of self and perhaps the upsetting of vested interests. As long as a man only concerns himself about *his wages, his land, his license, his taxes*, with no thought of his neighbor, which the Incarnation teaches him to love as himself; so long shall we have the present condition of things perpetuated. Neither is a man to be derided, boycotted and sneered at because he conscientiously holds and teaches principles which Christ taught and for which He was mocked and buffeted. *The spirit* which refuses to tolerate a practical application of the brotherhood of man now, crucified the Lord of Glory and dictated those words of scorn which were flung at Him while He endured indescribable agony with only words of love and forgiveness. To teach a brotherhood of man *minus* the Fatherhood of God, however, only brings anarchy—instance the experiments in France. It is the application of the Fatherhood of God—and the last gift of the Spirit, Holy Fear that can curb and direct the wayward will of man possessed with the main idea of our brotherhood, through Christ taking upon Himself a perfect manhood. Thus let states-men fearlessly apply; thus let priests fearlessly teach and thus we have a complete solution of the first of the great questions. The second is of a spiritual nature, and consequently it is infinitely the greatest of the two, and, in fact, if solved would carry the social question with it—The witness of Christ

on earth. Where is it? Of course it is the Church founded by him at Pentecost. But this witness is divided. It is questioned, even denied. It might have been undivided to-day had the Bishop of Rome understood his position in the light of Christ's Incarnation and not spread dissension amongst the Saints. In a word a succession of arrogant Bishops domiciled in Rome have succeeded in separating from the Primitive Faith a large portion of Christendom known as *Roman Catholic*; separating from the Greek and Anglican portions of the Universal Church because a few ill-instructed Italians desired to create a fourth order of the ministry—the three orders having distinguished God's Church from the giving of the Law on Mount Sinai. Neither Anglicans nor Greeks could accept so monstrous a claim advanced by a few self-seeking ecclesiastics. Thus we have it that in the Anglican communion we have a Catholic Church unpolluted and primitive in doctrine *based in discipline and government as well as in doctrine upon the Incarnation*. Her ritual and her teaching is centred upon this. The glories of art and the worship of her sons and daughters are directed towards the *emphasizing* of this great fact. And all those who realize the unspeakable blessings arising from this doctrine apply their belief in the *manner of worship* as they apply the social aspects of that doctrine to their *daily conduct* towards their God and neighbor. Into the Anglican communion we invite all true Catholics and Christians—there we have the scriptural *three-fold* Ministry; we have the Sacraments; there we have the three Creeds (not four); there we read and explain the scriptures honestly and in the light of the great Fathers of the Church; there we preach and practice the brotherhood of man and there we acknowledge the Fatherhood of God; there we worship in spirit and in truth with the assistance of all the senses, our bodies and with our understanding; there is combined the plain teaching of Jesus Christ with a stately and reverent and helpful ritual which has distinguished man's worship of God from the Book of Genesis to the Book of Revelations. In the Anglican Church sooner or later must combine those who like the Roman Catholics have added to the Faith once delivered to the Saints, and those who like the Protestant sects have taken away from it. It is the haven of refuge, where Christ's children will one day find rest and peace, truth and justice—a full earthly witness of the Incarnation—the brotherhood of man and the Fatherhood of God. It is not surprising, perhaps, that the middle classes find the acceptance of these truths most difficult because they involve the destruction of their peculiar privileges—the privilege of absolute and unconditional selfishness. "How hardly shall a rich man enter into the kingdom of heaven." But to the laboring classes these truths are the trumpet calls to freedom.—*St. Mark's Quarterly, Victoria, B. C.*

## A NOTABLE EPISCOPATE.

The Rt. Rev. Bishop Huntington reached on Sunday, April 8, the twenty-fifth anniversary of his consecration. The formal celebration of this event is postponed, as we understand, until the meeting of his Diocesan Convention in June. We cannot, however, let the occasion go by without remark. The Episcopate of Dr. Huntington has been in many ways notable. The Bishop has made his influence felt in the right settlement of questions of importance which have concerned both the Church and the State within the last quarter of the century. He has been a distinct power in the press, without sacrificing the great opportunities of the pulpit. As a preacher, he is mighty in the Scriptures, with a style singularly rich and pictorial. His wide sympathies, his catholic views, his potent pen, have extended the circle of his influence