

*THE PRIESTLY ATTIRE.*

The Bishop earnestly requires the clergy of the diocese in all their ministrations, parochial or extra-parochial, in missions, at funerals, marriages, and baptisms, at services in private houses, at cemeteries or on public occasions—in short, whenever they exercise in public or private the priestly office—to wear without fail their priestly vestments. In no other way can we so fully, openly, and persistently indicate, before those not accustomed to our ways, our priestly claims, our Apostolic position, and our recognition of the Church's rule and law.

The few gathered at mission services naturally resent the omission of these distinctive features of our ministerial dress. They feel that they are not regarded as of sufficient account to warrant the use of the priestly vestments, never left aside as they well know in the parish Church or before the larger congregations. They are quick to notice this lack of due consideration, and they are repelled from the Church and often made inimical to it by this thoughtless disregard of their expectations and their wishes. We win none by this concealment of our well-known practices.

As little can we beguile men to the Church by hiding our distinctive principles and teachings, as hope to introduce the Church into communities by ministering in our every-day attire, as the members of the religious bodies around us do. We deceive no one. We only handicap our own efforts to do men good. The moral effect of our official garb is of itself a help rather than a hindrance to our success. We at least

show to those to whom we are striving to bring the Church that we are both honest and open in our efforts to reach them. It is not merely to cover the changeful fashions of the world that we use surplice and cassock, stole and cap. It is because we would claim by our very attire whenever engaged in priestly administration that we are priests of the Church of God.—*Iowa Churchman.*

During the past twenty years the Scottish Episcopal Church has made great progress in the north. While Presbyterians, and particularly Free Churchmen, have been bitterly discussing such continuous questions as the introduction of the organ into public worship, and the writings of Dr. Dods and Bruce, the leaders of the Episcopal body have been quietly pursuing their way, erecting new churches and mission stations, and adding to their numbers as well as to their influence and wealth, both in the towns and remote country districts.

A little girl came to her mother with the question, "Which is worse, to tell a lie or to steal?" The mother, taken by surprise, replied that they were both so bad that she could not say which was the worst. "Well," said the little one, "I've been thinking a good deal about it, and I think it is worse to lie than to steal. If you steal a thing you can take it back, unless you've eaten it, and if you have eaten it you can pay for it. But," and there was a look of awe in the child's face, "a lie is forever."—*Occident.*

Don't say "Episcopal" when you mean Church.