

by Mr. John Morley's speech at the Radical Conference at Newtown and by the proceedings at Birmingham last week. The writer suggests that the persistent falsehoods as to the Welsh Church should be met by educating the people. The Welsh Church is for ever represented by the enemy as an *alien* Church—a branch of the Anglican communion which was trusted upon an unwilling people. This is a gross and strange perversion of history, and every care and pains should be taken to eradicate such notions, and the truth be presented instead. The Church of SS. David, Teilo, Padarn, Deiniol Wyn (founder of the see of Bangor circa 560 A. D.), Alban (the protomartyr of the British Church), Garmon, Cyndeyn (Kentigern), who founded the bishoprics of St. Asaph and Glasgow, Cadoc or Catwg Djoeth, Iltyd and Dyfrig, founder of the see of Llandaff—names enshrined in the nomenclature of our ancient parishes—cannot be an *alien* Church. The Welsh Church of to-day is the lineal descendant of the Ancient British Church. The evidence it bears of its native growth is too great to be controverted. This aspect of the question should be placed prominently before the people. And surely, when this is effectually done, we cannot believe that the Welsh people will so far forget the glorious past in this history, and will, at the behests of some unprincipled politicians, sacrifice the oldest institution in the land—an institution which is hoary with age, and with which the fortunes and history of the Cymric nation are so intertwined—and so despoil it of its possessions wherewith our pious ancestors have enriched it from time to time!

THE CATHEDRAL AND ITS USES.*

The cathedral, where it exists already in our American Church, exists because it stands for a felt want, and witnesses to the recognition, on the part of its builders, of its definite function. It is no longer a theory among us, but a fact; and the comparatively rapid multiplication of cathedrals, especially in our newer dioceses, would seem to imply that the want which they were intended to supply and the functions which they were intended to perform were at once real and definite. What that want has been, we may as well let those who have most keenly felt it tell for themselves. Said the Bishop of Minnesota, in a sermon preached at the consecration of a cathedral in a neighboring diocese some fifteen years ago:—

"The primitive Church gave to the Bishop his cathedral church to be the centre of all the work which ought to cluster around a bishop's home. Our American branch of the Church was fettered in her infancy by the ideas or the surrounding sects. The separated clergy stood alone. Each one grew more intensely individual by his isolation. The Bishop was, in theory, the centre of unity; but he only met his clergy once each year, and he could not know their wants so as to be, in very truth, their father in God. There was no diocesan unity in great plans of work; and hence many a noble apostle has gone down in sorrow to the grave with a broken heart. In the diocese there were as many 'uses' as individual tastes might weave into the service; opinions became matters of faith, and brought party shibboleths and party strife.

"The cathedral church gives the diocese what every parish cannot give—the daily prayer and weekly Eucharist. No day should ever dawn or sun go down without its incense of daily prayer. The lonely missionary and the parish priest and the Christian hindered from such devotions by worldly cares will be strengthened by the increasing worship which here goes up to God. There was a day when men revolted against superstition, and in their zeal for simplicity they stripped the Church to very baldness. The King's daughter should be

clothed in garments of beauty. The graceful lines of architecture, the vaulted roof, the stained glass, the carving of the sanctuary, and the precious emblems of our faith may all elevate our souls, and give us a deeper realization of God's presence in His Church. The law of ritual cannot be left to the fancies of the individual priest. The bishop's watchful care will see that we do not symbolize doctrines which the Church does not teach. Year by year the service will become more beautiful; and it ought to be the expression of hearts united to Christ. Without this our beautiful ritual will be in God's sight as kingly raiment upon a corpse. The bride of Christ ought to be clad in garments of beauty; but the fine linen of her adorning is the righteousness of the saints.

"The cathedral is the centre of the diocese's work. Our Lord sent out His disciples two and two. The greatest of the apostles took a brother on his missionary journeys. How much greater the need in these days of doubting faith! In our western fields a bishop's life is one of deferred hopes. He must often work without men or means. If he build a school, a divinity hall, a hospital, or home of mercy, he must lay the corner-stone with prayer, and water it with tears, and believe almost against hope that where we are blind to see no way, God will make a way. The bishop is a pitiable helpless man, unless he have the loving sympathy and the kindly aid of all his children in the Lord.

"The cathedral is the bishop's home. He is the father in God to all his brethren. The best bishop is the truest father. This fatherhood will deepen by daily contact with fellow-laborers. He will have clergy with widely different theological views. They will have different plans and modes of work; and he will give to all the liberty the Church gives. 'There are diversities of gifts, but the same Spirit; and there are diversities of administration, but the same Lord; and there are differences of operation, but it is the same God which worketh all in all.'"

*Extract from a sermon preached Nov. 20th, at the dedication of All Saints' Cathedral, Albany, by the Right Rev. Henry Codman Potter, D.D., LL.D., Bishop of New York.

"WHY I AM A CHURCHMAN."

(BY THE LATE CANON STOWELL.)

I. I am a Churchman, because I know of no Church that holds the great leading truths of the Gospel *more simply, more fully, or more clearly*, than the Church of England. Many who forsook her pale lighted their torch at her altar; and even when numbers of her ministers have walked in darkness, she has still in her Articles, her Creeds, and her services, held for the Word of Life.

II. Because The Church so honours the book of Books, the Bible. How much of the pure word of God does she bring before the minds of her children every Sunday, and indeed every day in the week—in the Lessons, the Psalms, the Gospels and Epistles for the day! And see what she says as to the *sufficiency* of Holy Scripture in her Sixth Article!

III. Because the Church of England can trace back her origin, not as some would represent, to the time of the Reformation, but almost if not altogether, *to the days of the Apostles themselves*. She was not *formed* by our Protestant forefathers; she was then only *reformed*, and they were her own children, who cleansed her from the errors and defilements of Popery. I love our Church the more because she is old; her hoary head is a crown of glory.

IV. Because I find the *matchless Liturgy* of our Church so plain, so full, and so fervent; and because I love the Protestant character of our Church. Whatever some of her erring

sons may teach, her own voice, in her Articles and Homilies, gives no "uncertain sound."

V. Because whatever faults our Church may have, nothing human is faultless; and when I look closely into other Christian bodies, I find *more serious imperfections* there. I would therefore say of my mother Church, as has been so beautifully said of my mother land—"With all thy faults I love thee still."

Whilst, then, I love all those who love the Lord Jesus Christ in sincerity; while I respect the scruples of those who, through weakness of conscience, differ from me; whilst I avow it as my choicest, my noblest distinction that I am *a Christian*, I rejoice to add—I thank God that I am able to add—"I am also *a Churchman*."

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

PICTOU.—On Wednesday evening, Dec. 5th, at a meeting held in St. James' Church, for the purpose of reviewing the work of the Board of Home Missions, which for the last seven years had been suspended. After the Litany and the appointed Mission prayers, the Rector introduced the Rev. Dr. Partridge, Clerical Secretary, who had come from Halifax to address the meeting.

The Doctor gave a clear and interesting account of the aid given by Home Societies to the early growth of the Church in this Diocese, and of the subsequent gradual withdrawal of the support as our parishes became self-sustaining, in order to apply it in other needy directions. He referred to the usefulness of the Board of Home Missions in the past and to the enlargement of its sphere of work during the present year, and appealed to the parish to foster its working by unselfish giving; not only in return for the help which they had so freely received in time past, but also in fulfilment of the Divine law of mutual help and of bearing one another's burdens.

The speaker was followed by several laymen, Messrs. W. F. Tanner, C. Dwyer, G. H. Elliott, and F. W. Fraser, all of whom spoke favorably and enthusiastically of the work of the Board.

I believe that in many parishes only a vague idea exists of the importance of the work of the B. H. M. A large proportion of the people are unused to extracting information from even the simplest statistical report, and in very many cases in spite of the distribution of the reports among the seats of the church, and the Rector's invitation to each Churchman to take one home and become acquainted with its contents, numbers of people leave them lying to be gathered up some months afterwards by the minister.

Many, especially of the older members of the parish have a lingering attachment for the old D. C. S., and see in the B. H. M. a usurper rather than the rightful successor to its throne.

A few words of simple explanation on this latter point (say in the preface to the B. H. M. report) would help to set many right and to transfer this affection from the Mother to the child.

As for the rest an agent of the Mission Board might be appointed to visit the different parishes at their annual Missionary meetings, and add to the interest in and the intelligent understanding of its work.

St. James' is one of the several self-supporting parishes of the Diocese, and though there is still a debt upon the Church property, and the small congregation are by no means affluent, the revival of Mission work in our midst is generally welcomed, and there are few who have not faith to perceive that when through God's grace they, though poor, are constrained to contribute cheerfully often, and even beyond their power to the poorer brethren, the abundance of their liberality shall redound to their greater blessing.

Beside me, as I write, is the local paper, in