

friends who have signed the important document, and—Believe me, very sincerely yours.  
C. J. GLOUCESTER AND BRISTOL.

*The Family Churchman, (London, Eng.)*

It is with grave regret that we have to call attention to the act of studied contempt for the precepts of the Church of England on the part of two of her ordained ministers. The vicars of St. John's, Portsea, and St. Simon's, Southsea, have lately taken part in a "United Communion Service" with Nonconformist ministers whose orders the Church declines to recognise. It was in vain that protest was made. Last year, it is true, one of these clergymen, the Rev. H. Lindsay Young, Vicar of St. John's, Portsea, drew back at the eleventh hour in deference to the command of the Bishop of Winchester. But in open opposition to his Bishop he has now committed this offence against the law and spirit of the Church of England, and has decided to his own satisfaction that in taking part in the "United Communion Service" at the Presbyterian Chapel, Southsea, "he has broken no law of the Church." The commands of his Bishop, the Canons of the Church (which speak plainly the Church's mind concerning conventicles and those who frequent them) have no effect upon Mr. Young, who elects to be a law unto himself. In an age of civil and religious liberty we have no objection to his thinking as he pleases and doing as he pleases; but why does he continue to enjoy the emoluments of the Church of England and break her rules. Why does he not go over to the Presbyterian sect bag and baggage since he has so much in common with it? The Church would lose nothing, nor would the Presbyterians gain much. We have nothing to say against the Presbyterians. They differ from us, but we respect them and their convictions. But they differ from us, on vital points. If Presbyterianism be right, then the Church is wrong, and since Mr. Young evidently thinks Presbyterianism right, he had better quit the ministry of the Church. He has disobeyed his Bishop, and has broken his ordination vows. Did he not promise at his ordination to give his "faithful diligence always so to minister the Doctrine and Sacraments and the Discipline of Christ as the Lord hath commanded, and as this Church and Realm hath received the same"? And did he not vow to be ready "with all faithful diligence to banish and drive away all erroneous and strange doctrines"? And has he not violated these vows, both in the letter and the spirit, by joining in a "United Communion Service" in a Presbyterian chapel? Our readers know full well how good and great a bishop the Bishop of Winchester is, how truly Evangelical, how tolerant, and how charitable. When he thought fit to lay his veto on such a proceeding was it not for his clergy to obey him? We cannot be suspected of any party bias in this matter, for we have repeatedly pleaded for tolerance and breadth in the Church of England, and have always shown our sympathy with the Evangelical school of thought. But liberty is one thing and license is another, and we have no sympathy with lawlessness, whether it come from the Ritualist or from the extreme Evangelical. If the example of these two clergymen were generally followed we should have anarchy instead of order. We trust that wiser councils will prevail, that the offence will not be repeated, and they themselves will acknowledge their misdeeds and submit themselves to their Father in God.

*Diocese Fond du Lac:*

We note that a movement has lately been started in this state, Wisconsin, U. S., looking to the taxation of Church property. We think that any political party would ruin itself if it antagonized the religious sentiment of the community. It would only be a repetition of the Beunett law issue. It would unite Christians against any party that tried to enforce it. There

are weighty reasons why the Church property should be exempted from taxation. They are a benefit to the whole community in the way of moral education. They are social safe-guards, organizations for charitable and philanthropic purposes. The whole community, religious and non-religious, is benefited and the state owes its stability to the protection that they incidentally give. Churches are not like money making corporations, paying dividends to their members.

PRESSING DUTIES.

Since the middle of January the attention of the country has been focused upon the ordinarily peaceful city of Brooklyn. A large and prosperous street railway system was violating the law in at least two directions: It was compelling its men to be on duty from 14 to 16 consecutive hours in order to make a day's work of 10 hours and earn \$2. The law provides that the 10 hours work shall be performed within 12 consecutive hours. By the arrangement of its time schedules it necessitated the running of the electric cars at a higher speed than the limit fixed by statute. Accidents, fatal and otherwise, were frequent, and of course the motorman who killed a pedestrian suffered for it. In arranging the contract for 1895 the men asked for a redress of those and other grievances. The companies refused. Six thousand motormen and conductors made a justifiable protest by quitting work in a body. Their cause seems to have been absolutely just. Unfortunately for them the attempts of the company to run a few cars with green and non-union men were met by violence. The military was called out, with instructions to "shoot to kill," and after several days of riot and bloodshed succeeded in putting down most of the disorder. In so far as the men failed to insist upon an orderly conduct of the struggle, or at least to prove conclusively that they were neither engaged in nor exciting to riot, they were in the wrong and impaired the justice of their cause.

The attitude of the law-breaking companies was even less enviable. The excuse that compliance with the law would involve expense which they could not bear seem to be without foundation, when it is remembered that the substitution of electricity for horses was estimated to secure an increase of 25 per cent. in earnings with a decrease of 21 per cent. in operating expenses. Further, the companies arrogantly refused to submit the dispute to arbitration. The strikers offered to rest their case with any committee of citizens appointed by the Mayor, and later agreed to abide by the decision of one man and he the largest stockholder in one of the roads. Even this proposition was curtly refused by the executive officers confident, that by scouring the country, as their agents were doing, they could find enough men, in whom the sense of human brotherhood had been so blunted by the fierce competition of getting a living, that they would be willing to take the work of other men who were contending for just treatment. Which side is to win is not yet clear.

What are Christian men to do? May they quietly disregard such an outbreak as this, local though it may be? Are they at liberty to look upon it as simply an inevitable industrial conflict which will in time be won or lost, then pass into history as a blighting memory, only to be repeated in varying form in other places? If they so regard or disregard it, the taunt,

"The champions of the Christ are dumb,  
Or golden bit they wear,"

may be justly flung at them. Such a conflict is a defiance of the will of God and calls upon the men of God for work and prayer. In an age of gold, when some are successfully piling up

enormous wealth and others are casting despairingly about for enough to keep body and soul together, Christian men, by word and deed, must plead for and work for and demand the application of the Golden Rule to every department of life. Legislation may do something to cure the mad thirst for getting money at the expense of others, whether those others be meanly paid employes or wealthy corporations, but the Gospel of Jesus Christ fully accepted and lived out will be the one, all-sufficient solvent.

In the next place rich and poor must be brought together in the Church as they are not now. The Church should be in life that platform of absolute equality which "God's Acre" is in death. When employer and employe can be brought to kneel together at the same Holy Communion the day of unholy discord will have passed. This involves a mission to the rich as well as to the poor. We notice now and then a tendency in our Church and Brotherhood work to give too exclusive attention to those in the lower walks of life. We cannot do too much for them, but we will be doing most when we are not working among them alone. We need to remind officers and directors and stockholders that it is more Christ-like to reduce fat dividends than to degrade human beings.

Again we should work for the time when six days of work shall provide for all men a week's living. In our complex modern life there must be more or less Sunday work, but no man should be brutalized by the steady round of seven days' work. The ten per cent. guaranteed dividends of the Brooklyn car companies are being earned for the stockholders seven days a week, but if an employe wants a Sunday's rest it costs him two dollars, his day's pay. Did you ever speak to a street car man about going to church? If not, try it and see what answer you will get.

Finally comes in our Rule of Prayer. Part of the issue must be fought out on our knees. God is just. Let us pray.—*St. Andrews Cross.*

THE FIRST DAY OF LENT.

THE 27th day of this month brings us once more to the first day of Lent, commonly called Ash Wednesday. We hope all our young readers are preparing to profit by this holy season, which is meant as much for children as for grown people. We will give them only two or three bits of advice on the subject.

First, go to church whenever you can do so through the week. The late afternoon services held in most churches make this attendance possible to those who go to school. Your rector's heart will be cheered by seeing his young people in their places, and you will yourselves be the better. Find the places in your Prayer Books and join both with heart and voice in the service.

Secondly, bring your young friends to church with you whenever you can. You do not know till you try how much good you can do in this way, and you can do no harm, since even if you meet with a refusal no bones will be broken thereby.

Thirdly, make a definite resolve to keep Lent in whatever way seems best, and do not let yourself be laughed out of it by anybody, old or young. Ridicule hurts sometimes, but it does no harm, and may do us good if it be borne with good humor. Go quietly on your way, and the laughers will grow tired, if not ashamed.

Fourthly, remember the little missionary boxes, and do your best to fill them, if by your own work so much the better. Be not discouraged because you can do but little. God can make the little copper cent praise Him as well as the big silver dollar. A little parcel of picture cards sent by some children in Avon, N.Y., once opened a Chinese town to the preaching of the Gospel.

Finally, and above all, ask God's blessing on