

by those who broke them: and no Roman could ever pass the *Bocca della Verità* without being reminded of the fate in store for those who transgressed the law of truth.

And does not the marble effigy still speak to us who live in other times and under another dispensation? If the Pagan Romans, in the dim light vouchsafed to them, held truthfulness so high, and punished its breach so terribly, should not we Christians who live in the fuller light and teaching of the Gospel strive to be true, true in word, in deed, in thought yea, even "in the inward parts,"—and ought not our daily prayer to be that "the Spirit of Truth would guide us unto all truth?"

DIOCESAN RELATIONS. — THE ORDINARY.

Under this term explained, "the Bishop is the Ordinary within the bounds of his own Diocese having its spiritual jurisdiction," we may discuss the relation of the Bishop and his clergy in matters not regulated by rubric and canon and open to diversity of opinion and action. The Church places the Bishop in the two-fold relation of director and adviser. Of director: The deacon asked. Will you reverently obey your Bishop, and other chief Ministers, who according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions? replies, I will endeavor so to do, the Lord being my helper.

The Priest is inquired of in these words with the added, "and submitting yourself to their godly judgment." The answer; "I will so do, the Lord being my helper." In the Letter of Institution (of the American Church) the "License and Authority to perform the office of a Priest," as further expressed "to perform every Act of Sacerdotal Function among the people of the Parish," is qualified, "You continuing in communion with us, and complying with the rubrics and canons of the Church, and with such lawful directions as you shall at any time receive from us." As cases in point where there is "a wish in a Rector or Minister, or the Parish committed to his charge, to bring about a separation and dissolution of all pastoral relation between such Minister and Parish, and the parties be not agreed in respect of such separation and dissolution," "the godly judgment of the Bishop" must be called in and the difference may be settled by this alone (Title I I Canon 4, Sec. ii.) Where there is a "doubt" as to marriage "as the Word of God and discipline of this Church allow," the case must be referred to the Bishop for his godly judgement thereupon." (Title I I Canon 13 Sec. iii.)

The "godly admonitions" and "godly judgment," are certainly not confined to these and other cases in the Canons. The Church surely does not design to make her Bishop, a "lord over God's heritage," and she does not place him in his Diocese, a mere functionary, while her Priests, Pastors and people, have unlimited rights beyond the strict letter of the law. "Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not: Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy."

The unity of a Diocese can be conserved only by the judgment of the Diocesan defining in general the worship of the Parish, and the work of the Pastor. The Bishop is literally Diocesan, he is with his Diocese until death do them part. The Rectors are constantly changing. What must be the result, if the Minister of the Parish shall drop established usages of the Church or bring in new rites and ceremonies;

and his successor in the exercise of the same liberty, shall drop what he finds, and introduce what has his sympathy and preference? If this right of will shall be exercised by the impatient Deacon, or the Priest who is bound to carry out what in his inexperience, he regards as for the grand advance of the Church; what can attend this, one setting up and another putting down, with our brief Rectorship, but the unrest and division of parish life? And then as to ministerial work, when clergymen not of this Church, are brought into the services, and there is the reciprocity of participating in their services what a heritage of imputed narrowness and bigotry is left for him who comes after who has equal charity but reads differently his loyalty. If the Ministry expect the people "to obey them as having the rule over them and submit themselves," they must show them their obedience and submission to the chief Pastor of the Church. It is a rare experience, if a Minister does not come to the time when he is very glad to ask his Bishop's protection against some ignorant, ill tempered parishioner who is setting up his authority. It is not very pleasant for a Bishop on his visitation, to find erroneous and strange doctrine and unwarranted practices, and if inquired of as he surely will be, to have to give his voice against the Pastor he has come to strengthen. Loyalty is the demand of the day, it presses as strongly, and often as painfully, on the Bishop as on his Clergy. If we are to carry on this Church to the triumph of influence and numbers we believe in and seek for; we must present to this American people, to whom the name of religion with its varied creeds and worship and ways, is legion, a united front; we must cut out from our papers and drop from our speech, party names; we must secure the home feeling in the Church for our migratory people; we must remember that things will look very differently to a layman from what they do to a theologian. We must be tender of prejudices and preferences among those who are of us, as well as among those to whom we are calling, "come thou with us, and we will do thee good."—*Bishop Gillespie.*

THE TIMES.

LOVING AND WISE WORDS OF BISHOP WHIPPLE, MINNESOTA.

Brethren, we meet at a time when clouds lower on the horizon of the future. Hearts are failing for fear. Some bewildered souls are saying in the morning: 'Would God it was evening,' and in the evening: 'Would God it was morning.' In a land whose harvests groaned with abundance of God many of the children are reduced to pauperism. There are conflicts between capital and labor which clog all business. There are pilgrimages of witless men more crazy than the Children's Crusade to conquer Jerusalem, and, strangest of all, Anarchy raises its hydra head in the freest land on earth. Each political party lays the mistakes and blunders to the rival party. The cause lies at the door of the people of all parties. For the past quarter of a century the apostles of infidelity have by press and platform been eating faith out of the hearts of men. Multitudes have forgotten that no nation has ever survived the loss of its religion. It may have been a poor religion; but when men have lost all sense of accountability to a higher power, then society has perished. Many have lost all faith, to them God is a name, the Bible a myth, and Heaven and Hell fables.

Two new gospels have been preached; one a falsely so-called science, a gospel for the rich, which teaches that all sorrow and weakness and poverty is the result of an eternal law, 'the survival of the fittest;' that the treasures of life are for the strong, and the weak must always go to the wall. The other is the gospel

of anarchy, which says that property is a crime, that the rich man is an oppressor. It assumes that there is a natural enmity between capital and labor, that the only cure is to make over all property to the many, that is, the Government. I have read in an old book that the poor shall never cease out of the land, that the poor you have always with you, and when you will you may do them good. Poverty is most often the result of weakness, unwisdom, the mistake of trying to get something for nothing, and sometimes it is the fruit of sin. So long as man dwells on the earth there will be the strong and the weak, the wise and the foolish, the prudent and the imprudent.

If the commune divided the wealth of the world to-day, to-morrow would find the beginning of the old inequality. One would save and another spend, one would work and another be idle, one would be wise and another be foolish. There is but one cure for human sorrow; it is in the helpfulness and hopefulness of the Gospel of the Son of God. Other religions tell of how men are reaching out their hands for help; this tells of God reaching out His hands to man. All thoughtful men admit that the existence of the 'First Cause' is a necessity of human thought. Infidelity is unthinkable. The keynote of the Gospel is in the Fatherhood of God and the brotherhood of man. It teaches the prosperous man that the poor man is his brother; nay more, the brother of Jesus Christ; that the secret of joy and peace and gladness is not in what we hoard, but in the love which flows out of our heart for others. It does not promise the poor man houses and lands, but it does tell him of a Father in Heaven who has not forgotten the least of His children, and that the very peace of God dwells more often in the cottage than in the palace, and that for him His Father has a home in His many mansions.

I am afraid we preach too much about getting ready for a heaven beyond the grave and all too little about bringing heaven down to the earth by kindness and by the brotherhood of children of one Father in Heaven. It means more than fine churches and gay clothing for rich Christians; and tracts and children crying for bread, for poor Christians. Our time, our talents, our means, are a trust for which each one of us is to give an account to God.

We wonder why these strong men of busy brains, the men who are the power of the nation, pass by the Church to found their brotherhoods and orders; they will have them, and they ought to have them, until the Church becomes the greatest of all brotherhoods, the Brotherhood of our Father in Heaven.

The people do not want doled out alms; they know as well as we do that alms to-day make paupers to-morrow. They want, and it is the truest wisdom to give them, our brains, our wisdom and our hopefulness. Brotherhood men will have; and it will either be the brotherhood of commune or the brotherhood in Jesus Christ, as children of God. I sometimes lose faith in men; I will not lose faith in God. I reverently believe that this new English speaking race, fused out of all races, is to lead on in the work of the last time. I believe that God helped our fathers to found this Republic, to be a blessing to the world. I believe that either through God's love or through God's judgment we shall learn that the safety of the nation is not in trusts for the rich, but in co-operative industry, which quickens energy and brings rewards to all men. I also believe that government is a trust from God, Who alone has the right to govern, and that He has given to every nation the right to say in what form that sacred trust shall be clothed. God's providence will teach the people that their salvation is to exercise their suffrage in the fear of God, and not leave it to men whom a plutocracy can buy as sheep in the shambles. . . .

Brothers of the clergy, be careful not to in