

Our Contributors.

AUTHORITY.

A few days ago an ordination sermon was preached in St. Luke's Cathedral, Halifax, by Rev. J. B. C. Murphy, chaplain to the forces. The preacher is reported to have said: "Here is a man full of zeal, of native force, working with considerable success, yet on whom Episcopal hands have never been laid. Yonder is another, weak, wanting in ability, yet ordained by a bishop." "This," said the preacher, "is a question of authority and loyalty to our Church of England. A man might be admirably fitted by natural gifts to fill the office of a magistrate, but without the King's warrant he could not execute the duties of that office."

Exactly! And the strange thing is that the preacher did not see that it is "the King's authority" that makes a preacher, and not "Episcopal hands;" for "Episcopal hands" only ratify, as a question of order, and acknowledge the call of the one authority of our common faith, Christ Jesus the Lord.

Of course the manifest implication of Mr. Murphy's statements is what some of us have been amused with life-long, which is, casting aside technical language, that the Church of England is the one only regular and ordained channel of grace.

Now, be it understood, not one word is said against Episcopacy, if anybody wants it, or against Episcopal or any other kind of hands. To prefer Episcopacy and Episcopal hands is their privilege; but to claim that this modern Judaism is the whole of Christianity is absurd. It would be an easy thing to show the groundlessness of Episcopacy as a polity, but of what use is that with the freely granted concessions of men like Canon Hensley Henson? Enough, it is, as a polity, acknowledged to be only one of many, and not the essence of the church of Christ.

But the strange thing is that the Roman church denies the validity of the orders of the Church of England, and the Greek church denies the validity of both. Each claims a position, denied each to the other. Three kings disputing, contending for a throne not given to any of them. "Door" and "Keys" are in no hands save one. "One is your Master, even Christ." Then "one Head," "one Body," is Paul's insistence: "Ye are all one in Christ Jesus."

Doubtless Mr. Murphy, in contending for his "faith," not that "delivered" to the New Testament saints, is "loyal" to the "authority" of the Church of England. To complain of that would be foolish. It is his right. Behind him and his church is a New Testament, a Lord and Saviour, and a Holy Spirit "to lead into all truth."

The Reformer's cry was: "What saith the Book?" To the Book we go: "By their fruits ye shall know them." That is the Master's test.

The great movements of the world have been outside "Episcopal hands." Dr. Carey and Modern Missions, George Fox and the Peace Movement, Rev. Mr. Charles and the Bible Society, the Seven Men of Preston (Eng.) and the Tem-

perance Movement. These are but samples of well known facts. And has not Divine favor, in a signal manner, rested upon such movements? True, the Church of England has acknowledged these movements in some degree, but the origination and strength of them belonged to others.

Further, it has to be said that to-day, as in the past, the Church of England, as a church, has been, and is, antagonistic to reform and liberty. Not one great movement that has made England strong and great, but that church has either resisted or been indifferent to help. Throughout its history it has been the church of privilege. To-day England and Wales are seething with bitterness over the education question, because that church will not be fair and just.

And why is all this? Mr. Murphy, by implication, gives the secret. It claims superiority and privilege, and exhibits the narrowness of its own provincial spirit. What would the world have been if something greater had not gripped the world. S.

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DANGEROUS MEN.

Recent articles in the magazines, by Lincoln Steffens, on the corruption of several of the great cities in the United States, have attracted much attention. Back of the corruption of the city, he traces the corruption of the state, and back of the corruption of the state, the corruption of the nation. And back of it all, in city, state and nation he finds in the last analysis the dangerous men, "the men who are bound to look at everything from a financial point of view." He says: "Business started the corruption of politics in Pittsburg; upheld it in Philadelphia; boomed with it in Chicago, and withered with its reform and in New York business financed the return of Tammany Hall."

Not the political ring, but big business—that is the crux of the situation. Our political corruption is a system, a regular established custom of the country, by which our political leaders are hired, by bribery, by the license to loot, and by quiet moral support, to conduct the government of city, state and nation, not for the common good, but for the special interests of private business. Not the politician, then, not the bribe-taker, but the bribe-giver, the man we are so proud of, our successful business man—he is the source and the sustenance of our bad government."

The search-light thrown upon political and business methods reveals a state of things which is startling in the extreme. The *Christian Guardian* says:

The intense mammonism of this age which acts constantly on Walpole's maxim that "every man has his price," the enormous power of private, and especially of combined, firms and companies, the unblushing and unscrupulous assumption that business is business, and everything must yield to business considerations, all this tends inevitably to the results Mr. Steffens has laid bare. And it is not to be supposed for a moment that these things are confined to the United States. The dangerous men who

look at everything from a financial standpoint are to be found on this side of the line. We should be living in a fool's paradise, indeed, if we supposed that Canada was exempt from the evils which are cursing the business and political life of her neighbor. Not in degree, but in kind, we have the same. And we do well to be awake to the fact, and to guard the rights of the individual, and the liberties of the commonwealth, against the men, in private as well as in public life, who are bound to look at everything from a financial point of view.

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FROM REV. D. LONG.

Rev. David Long is now in Winnipeg, and will, probably, be there for some time. A letter from him dated at Winnipeg, May 31st, tells of the enjoyable time they had in Victoria, where they spent two weeks, the guest of Mrs. McLellan, a daughter of the late Mr. Samuel McCreedy, of Norton, N. B. Their daughter was ill in Victoria, and they called in a New Brunswick physician, Dr. Hannington, son-in-law of Bro. Wm. Peters, St. John, who was very attentive. They did not remain as long in Vancouver as they had hoped to, but Bro. Long was able to see a number of former New Brunswickers. He mentions Dr. W. Burnett, who, he says, is nicely situated and doing well, Mr. and Mrs. A. C. Musgrove, Mr. and Mrs. F. M. McLeod, and others. They enjoyed the return trip through the mountains more than they did going. He is much impressed with Canada's great west, and says "one has to see it to have any idea of its vastness." Bro. Long has an opportunity to supply a Baptist church in Winnipeg for a time, and probably will do so. His address, until further notice, will be Winnipeg. He will be glad to hear from his friends.

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A WHISKEY MILL.

An explosion which occurred in the eleven story warehouse of the Corning distillery, at Peoria, Ill., the second largest in the world, on Saturday, completely wrecked the building. The ruins immediately took fire and communicated to three adjoining buildings, burning them to the ground. Ten men were buried beneath the ruins and burned to death, and six others were seriously injured. The loss on buildings, whiskey and spirits stored will approximate \$1,000,000. The fire spread to the stockyard district, where a dozen large barns filled with cattle for market were burned. —*Mess. Dispatch.*

A million dollars lost! But wouldn't it be well if all the distilleries in the country were burned to ashes, never to be rebuilt? Millions upon millions of dollars would be saved to the people, instead of being worse than lost. "Ten men were buried beneath the ruins, and burned to death." A horrible death! But how much more horrible the death of the thousands who every year are the victims of the distilleries? It is a cruel business—not only robbing the people of their money, but debauching manhood and womanhood, wrecking homes, and breaking hearts, and slaying countless thousands.

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Playing with the devil's tools, even in the most innocent way, is risky business. It is venturing within the devil's lines merely for the purpose of "having a good time." In most cases he captures such reckless stragglers.—*The Telescope.*

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