

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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CALENDAR FOR OCTOBER.

OCT. 7—20th Sunday after Trinity.

" 14—21st Sunday after Trinity. [Notice of
St. Luke.

" 18—ST. LUKE. Evangelist.

" 21—22nd Sunday after Trinity.

" 28—23rd Sunday after Trinity. St. Simon
and St. Jude. A. & M. Athan.
Cr. Notice of All Saints.

EDITORIAL NOTES.

It would seem as if a storm was brewing in the United States against the Church of Rome, which must cause either a complete change in its policy in that Republic or a large falling off of prestige and power. We have noticed of late in many quarters references to the exactions and aggressions of the Church of Rome, which has been spoken of as an "alien hierarchy" making "exactions upon the treasury at Washington" and also through the State legislatures to the detriment of other religious bodies and far beyond any claim which it had by reason of population or influence. With such exactions and aggressions we in Canada, especially in the Province of Quebec, are all too familiar. Indeed the power is too clearly visible in Dominion politics also, even though there its exercise is as carefully concealed as possible. The latest open expressions of opposition in the United States which have come under our notice we find in *The Churchman*, of New York, of last month, one of which, under the title of "A Roman Oath," we have already reproduced in our columns.

THE recurrence of the annual Days of Intercession in behalf of Sunday Schools, 21st and 22nd of October, which have now become quite an institution in the Church at Home as also in the Sister Church in the United States, ought to recall to the minds of all the grave importance of Sunday School work in connection with and as a feeder to the Church itself. We have long felt and still feel that in this respect very much remains to be done by us in Canada. The Sunday School work of our several Dioceses, we venture to think, is far below that which it ought to be either in extent or efficiency, yet there can be little doubt that it offers a grand opportunity for earnest men and women to serve the Church and at the same time fulfil to some extent the spirit and wishes of the Master. Throughout the country parts of our dioceses there is, so far as our knowledge extends, ample opportunity for increasing the number of Sunday Schools. In this connection we would venture to remind our readers that it is not essential that there should be a large number of children in attendance. What is essential is that the children of the various neighborhoods should be gathered together at some centre, and that they should be from their earliest hours indoctrinated with the true spirit and teaching of the Church to which they belong, and which is at once the surest method of bringing the children to Christ,—to use a common expression, at Sunday School gatherings. The Sunday

School is the nursery of the Church and the laity ought, if they recognize their obligations at all as members of the Christian Church, to be in earnest in using this particular means of increasing her efficiency and maintaining her life. We would endorse the sentiment which we find in one of our Western exchanges, *The Spokane Churchman*, and say: "Start Sunday Schools. It is earnest effort that will tell. Start the school; present the Church teaching; sow the seed, and your duty is done."

It is pleasing to note how generally the days of Intercession (Oct. 21st and 22nd) suggested by the Church of England Sunday School Institute, have been adopted. We find that in the Sister Church of the United States the American Church Sunday School Institute has addressed a special circular to clergy, superintendents, teachers and friends of Sunday Schools, urging the observance of these days and suggesting 'parochial arrangements' for such observance and 'topics for prayer.' Amongst the former the first and primary duty recognized both by the C.E.S.S.I. and its Sister Society in the States is a special Celebration of Holy Communion for teachers, together with an address. This is to be followed by a devotional meeting for teachers either on the Sunday or Monday, to which parents of the scholars and the congregation generally might be invited. The Clergy also are urged to preach special sermons on the importance of Sunday School work. We would express the hope that in all parts of the Dominion these days may find acceptance and be authorized by the Bishops of the Church, and that united and general Intercession may be made in behalf of this one of the most important portions of Church work.

WE notice that, to the *American Church S.S. Magazine* for October, the Rev. James S. Stone, D.D., well known to members of the Church of England in Canada, contributes a paper upon "The great leader in the Old Catholic movement, Ignatius Von Dollinger."

The Lesson Helps in this magazine will be found of great use and full of information.

MORE than a year has now passed since the formation, with sincere thanksgiving by all concerned, of THE GENERAL SYNOD of the Church of England in Canada and the Consolidation thereby of the Church from the Atlantic to the Pacific. We are bound, however, to say that we feel somewhat disappointed in the results which have followed from such consolidation. So far, indeed, it is difficult to find any tangible evidence of results other than the adoption of the Declaration of Principles (important and essential) and the appointment of a number of Committees, none of which, so far as we know, have as yet been called together. We are not blind to the difficulties which necessarily surround the putting into active operation of such an undertaking as that to which we now refer; but difficulties are to be overcome, and if any real benefit is to follow from the Consolidation, it would seem that steps ought to be taken to carry into effect the various purposes and objects for which committees were appointed.

THE CLERGYMAN IN HIS STUDY.

(From the *Irish Ecclesiastical Gazette*.)

Having in the previous Articles offered some hints and suggestions on the subjects of Preaching and Parochial Visiting, we intend in this one to deal briefly with the subject of Reading. We assume that every man of any sense and

conscientiousness when he enters on the actual duties of his profession, whatever it may be, makes up his mind to at least in some degree keep pace with the literature of it. A lawyer or a doctor, who never read anything after leaving College would soon find himself left very far behind in the race. Not only must the knowledge already acquired be kept up, but it must be greatly added to as time goes on. A working clergyman is like a general practitioner; he cannot fairly be expected to read like a Professor in a College; but we ought to have a good working knowledge of the literature of his profession. And here an important question arises; there are many departments of theology, just as there are of law and medicine; a man must therefore mainly confine his reading to one or two for which he is best fitted by taste and capacity. For example, one man desires to be a good Biblical scholar; he devotes himself to Hebrew or Greek; this will be quite enough for him. Another man's line is Church History; this also is an immense field and will last for a lifetime. Just as Lord Palmerston defined an educated man to be "one who knew everything of something and something of everything;" so a well educated Theologian is one who knows everything of some one thing in his professional literature and something of everything in it. "Beware of the man of one book" is an old saying, and well worth bearing in mind. We would advise young clergymen therefore to be in a sense specialists; let them find out their line and work it up steadily, and be content with less knowledge of other departments. Let them aim at being thorough in some one subject or class of subjects. It is a great matter to know one line of country thoroughly well, so as to be quite at home in it. It is quite as much as an ordinary man can do. It would for example be utterly impossible for an ordinary clergyman, even if he read his eyes out, to be at once a good Hebrew scholar, a good Greek scholar, a good Church historian, to be anything of a Canonist, a Liturgiologist, a Casuist, a Controversialist, all at one and the same time. Very few of us indeed have the money to buy libraries that would include such a circle of theological studies as this; the time to read them; or the brains to understand and assimilate them. A young clergyman had better therefore at first content himself with a few good standard works on his own special line of theological study; adding to these by degrees and extending in other directions as taste and capacity indicate. College men have learned how to mark their books, and it is a very good thing in addition to this when reading really solid works to index them for oneself in the fly leaves, either at the beginning or the end of the volume. When a book is well marked and indexed in this way, it is doubly useful afterwards, as so much time is saved when it is necessary to refer to it. Books that have been well read in this way become great companions; and as a man gets on in life and finds his shelves filling from year to year steadily though it may be slowly, his study becomes to him a little home in itself; it is full of old and tried friends, and as he looks around its walls, which are papered according to his taste in the best of style, viz., with the best authors, he feels ready to exclaim with the banished Duke in the Tempest:—

—"Me, poor man,
My library was dukedom large enough."

In this room we hold that a man who wants to make any deep and real mark in the way of professional work will be found regularly for a few hours at least every day. As a man reads steadily year after year, and reflects upon what he reads, he will not unfrequently change his earlier and immature opinions. Many of them were formed upon imperfect knowledge, some of