

as a means of keeping its owner amused, and thereby indifferent to the greater attraction of the week-day toys.

The remedy, however for the 'serious weakness' in the ranks of the Church's life—a weakness which is discussed at hundreds of conferences of clergy and laity every year, and will continue to be discussed—lies far deeper than is shown by the general run of the suggestions which are made public. Before the attendance at public worship in our churches, both on Sundays and week days, can be materially and permanently improved, the religious earnestness and the religious convictions of Churchmen must be strengthened. There are to be found in every parish men of all classes in society whose spiritual life is strong and active. Such men will attend every service except when they are hindered by the ties of business. But a very large proportion of men have only the vaguest and most rudimentary knowledge of the obligations laid upon them by the Christian faith. When they come to church, there is much of the service that is hardly intelligible to them, and the reception they sometimes receive, or the drawing or mumbling tones in which the prayers are frequently uttered, are, to say the least of it, not encouraging.

I believe, if all the clergy would take greater pains to secure for Confirmation the lads and young men of the parish, and would give them a more thorough grounding in the reality of the Christian beliefs, and of the bearing of those beliefs on every aspect of our life here, and if more was done by individual personal intercourse with the older men, so that both young and old were competent always to "give an answer to every one that should ask them a reason of the hope that is in them," the 'serious weakness' would be transformed into a mighty strength, and the power and influence of the religion of Christ would be multiplied a hundred-fold, so that sin and error would be banished and driven away. MONTAGUE FOWLER.

THE SIN OF SCHISM.

[The Diocese of Fond du Lac.]

In our February number we had a leader with the above heading. The article gave much offence in some quarters. We have no apologies to make, because we believe that the article was in strict accord with the teaching of Holy Scripture, our Book of Common Prayer, and the teaching of the Catholic Church in all its branches. And we believe that the sober judgment of our most intelligent readers will agree with the teaching set forth in the article. If it is to be "narrow minded," "bigoted," "illiberal," "conceited," etc., to maintain the teaching of Holy Scripture, and to be in accord with what nine tenths of all those who profess and call themselves Christians maintain and believe, then we are willing to be in such company and to be called such names.

We may add that our own views were singularly confirmed by some words of the Bishop of Milwaukee, in the last number of his diocesan paper. Some one writes to ask, Why does our Rector so oppose and condemn our attending the services of the various denominations?

And he answers as follows:

Because he cannot do other than this, if he keeps the vow of his ministry and does his simple duty. Because too, he is an honest man, and means exactly what he says, when he utters, for himself and for his people—that familiar litany prayer—"from all false doctrine, heresy and schism; from all hardness of heart;" that is—unwillingness to believe the truth—is here placed in close contact, as an outcome of it, with this mingling with "false doctrine, heresy and schism?" He who does the one, is so apt to possess the other. We do not seldom find these things close together, even in many of our con-

gregations. Then let us intelligently pray against them both—for they stand or fall together. From all these parochial ills "Good Lord, deliver us."

How few people really mean this line of our noble old Litany, though they so glibly say it with their lips! Heresy means simply a "self-choosing"; the making of a religion for one's self; the choosing of some form of theological truth otherwise than as God's word, and this Church hath received the same; not holding the faith, as to Ministry and Sacraments, strictly according to the ancient and venerable traditions; "choosing" willfully instead thereof, some recent inventions in theology which go no further back than the days of John Wesley, John Calvin, Mary Lea, Alexander Campbell, Dr. Cummins, or General Booth. "Heresy" therefore, is the very opposite to "obedience to authority," in matters of religion. All these modern methods may have some good elements within them, and doubtless have. But each one is a self-choosing, otherwise than as the old historic faith has forever taught. Hence, the Prayer Book correctly calls it a "heresy"; and warns the people against it. Thrice each week, and more, we are bid to pray—from all such, "Good Lord, deliver us."

So also Schism. It comes from a word meaning to cut. Our domestic word, *scissors*, a cutting implement, is from the same root. Therefore, schismatics are those who are "cut off," by their own willful act of leaving it, from the old Apostolic body of the Church. Here they are, all about us—those who are "cut off" from the Apostolic Ministry, from the Apostolic doctrines of the Sacraments, and from the more certain benefits of the old Apostolic word. Now, what shall we say of the honesty of people, who on Sunday mornings, in their own prayers, pray *against* these things, and then on Sunday nights run to them? Where is the principle of these people (indeed, have they any?) who with one mouth ask to be delivered from "heresy, and schism and false doctrine," and a few hours after are found listening to it, and coquetting with it?

"O my people, what have I done unto thee, and wherein have I wearied thee? Answer me." It is this wretched lack of loyalty, and inconsistency which the faithful priest, who longs to build up his flock, on strong and fixed foundations, must ever earnestly contend against. He is right in so doing. Of course the doing of it will bring on him misunderstanding, contempt, sometimes the sneers of those who have this "hardness of heart," and who will not see. Let us all remember what the Holy Ghost speaks, in Holy Writ, in the Book of Revelation, of the Judgment of our Lord, upon all such inconsistency, weakness, vacillation and disloyalty, amongst those on whom He has poured the fulness of His grace: "I will spue thee out of My mouth!"

EDITOR—READERS.

In editing a paper, as in the preaching a sermon it is unreasonable to demand that we shall always write or say what will please everybody. This is impossible, since there are so many men of so many minds, that it is hopeless to anticipate that as to details all will be agreed. What we may confidently expect is that as regards essentials, the fundamental verities of the Gospel, and principles on which the institutions of The Church rest there will be no inconsistency of statement, much less disloyalty to the Faith.

One is not to require that an editor must always say just what the reader thinks, and precisely as he would have it said. He must be prepared to find in his paper many things on subsidiary matters, which he cannot accept, many things perhaps of which he positively disapproves, but so long as the Faith is maintained, and the teaching is in harmony

with the analogy of the Faith, the reader and subscriber have no just cause to complain.—*Bishop Seymour.*

Diocese of Huron.

ST. MARY'S.

Mrs. Tilley, Dominion Secretary of The King's Daughters, widow of the late Rector of the Memorial Church, London, and daughter-in-law of Sir Leonard Tilley, addressed about fifty "King's Daughters" and friends, at the St. James' church rectory, on Monday evening, Jan. 8th. Her address was a most winning, helpful and womanly one. Its appeals for consecration to Christ were earnest and effective. She showed the privilege of working for the "King" in His Church and of aiding His ministers in their arduous work. After the address a pleasant hour was spent and refreshments were served. Mrs. Tilley went the next day to Mitchell to address the order in connection with the Church there.

BLYTH.

This Parish, under the incumbency of Rev. T. E. Higley, who is a thorough Churchman, is doing good work as regards to increasing of communicants and adherents to the Church. For the past two months he has been holding Confirmation classes in each place once a week, and much spiritual interest has been taken by his instructions given, which shows for itself by the large congregations that have been present on every occasion.

On Sunday morning, the 14th inst., His Lordship the Bishop of Huron administered the Apostolic Rite of Confirmation to a class of 19 in Trinity church, Blyth (some of the candidates being well advanced in years), which was witnessed by a very large congregation, many not being able to get inside the doors, and every available place being taken up. A large number of the congregation were dissenters. After having addressed the candidates for some time, his Lordship preached an impressive and eloquent discourse from St. Matthew, 7th chap., 13th and 14th verses, which was listened to with wrapt attention by those present. In the afternoon his Lordship drove over to Trinity church, Belgrave, and administered the holy rite to another class of 20 candidates, the church being crowded to its utmost capacity. His Lordship afterwards took another drive over to Trinity church, Manchester, where another large congregation was waiting to take part in the beautiful services of the Church, and witness the holy rite administered to a class of 14 candidates. Notwithstanding this mission stands in the midst of an hot-bed of dissent, the Church is making good progress under the able teachings of the present incumbent, which we believe will be of a lasting benefit to many. We would add that many of those lately confirmed originally belonged to the dissenting bodies.

DISSENT IN ENGLAND.

"Is Dissent Doomed in Rural England?" is the title of an article which appeared in Mr. Stead's specimen number of his new speculation, the *Daily Paper*. It says that whilst Churchmen are tearing impending Disestablishment, Nonconformists are "dismally contemplating the prospect of impending extinction." If this latter be so, the Church need not fear. For though the Liberation Society may be patronised by agnostics, it is maintained, organised, and financed by Nonconformists. The agricultural depression has hit Nonconformity very hard, and has compelled the rural Nonconformists to migrate to the towns. But the re-