

doubt this estimate of the marriage bond is the true one, and it is coming to be generally accepted in our communion. By the hardness of men's hearts, as in the days of Moses, the law has been resisted; amidst the warring of sects the whole subject has been left largely to the discretion or indiscretion of the civil power, with results that are alarming. There are signs of a re-action most encouraging. It is too much to hope that the subject will receive deserved attention at the coming General Convention, in which so many other things must be discussed, but public opinion does not wait upon the resolutions of ecclesiastical bodies. The whole question after all, is for the clergy to decide, whether they will solemnize the so-called marriage of divorced men and women.

The New York Churchman says:—

Have any of our readers ever been to a parish where a rector is wanted? Have they ever been there while a series of unhappy men is Sunday after Sunday preaching, in the hopes of capturing the suffrages of the parish? The general run of parishes like to rummage over the stock of unemployed clergy like shoppers in a dry goods store hunting for a ribbon, or for the excitement of "overhauling" novelties without buying anything. This is all wrong. We do not think the fault lies with the clergy who generally attend a vacant parish without any understanding that they are being put through their paces. And what a putting through their paces it is. How critical is every man woman and child of the congregation! How the poor preacher is watched, weighed, and found wanting. It is to be hoped that no clergyman of the Church ever knowingly submits himself to an ordeal of this kind. The qualifications for a particular work which any priest possesses can best be learned from his bishop and his friends. Vestries are to blame in this matter. It is to be feared that sometimes they force the priest even to advertise his gifts and graces in the papers, as he would advertise the points of a horse, and between this course and the one we are condemning, there is little difference in degradation. Either proceeding affords one of the most terrible burlesques on the Christian ministry in its relations to the people that can possibly be imagined. This burlesque reflects on the ignorance and vulgarity of laymen, but equally so on the want of self respect and dignity among preachers and ministers.

Church Bells says —

Mr. Balfour's recent utterances upon higher university education for Roman Catholics in Ireland cannot but cause us considerable alarm. If they mean anything at all they mean that the Government of this country is not disinclined to subsidise Roman Catholicism. That such a prospect will be agreeable to very many except Roman Catholics we do not believe. Queen's Colleges and Trinity College are as open to Roman Catholics as to anyone else, and if they, owing to the influence of their priests, do not take advantage of those colleges to obtain higher university education it is their own fault. Their not doing so is, at any rate, no valid reason for the establishment, at the expense of the State, of a Roman college and a Roman university upon a level, in point of endowment and privilege, with Trinity College and the University of Dublin. It is ridiculous, because the Roman Catholics will not eat out of the manger from which their brethren with other religious views eat, that they should, at their brethren's expense, be supplied with a manger all to themselves. We foresee that any attempt to give practical effect to the scheme, which Mr. Balfour seems to foreshadow, will evoke not only a great and bitter opposition, but will rekindle the smouldering embers of many dying religious fires. We earnestly counsel the Government not to persevere with such a plan.

**CORRESPONDENCE.**

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents].

To the Editor of the Church Guardian:

SIR,—I am waiting patiently for the appearance of the *Guardian* again, as I have come to the conclusion it is the only chance of my seeing any account of the proceedings of Provincial Synod. It is now a week in session, and as far as knowing anything about its affairs are concerned, it might as well be in Central Africa. I ask the question is the Synod sitting with closed doors, if not, in the name of common sense and justice, why are the proceedings of each day not given to some of our leading dailies. Not a line or paragraph has appeared in any of the leading Halifax papers to let us know that such a body as the Provincial Synod of The Church of England in Canada is in existence, not a line until yesterday a few items appeared in the *Herald* (picked up I suppose by chance), so we are somewhat relieved to know that it is really alive. Now, sir, I think this is a crying disgrace, and also a great injustice to church people in general. How can they be expected to take any interest in Church matters, when the Provincial Synod will have closed its session, and, perhaps, thousands of Church adherents and sympathisers do not know even the city it has been held in; just think of it. Those not fortunate enough to be subscribers to the *Guardian* or some other Montreal paper, will know nothing of the proceedings of the Provincial Synod. I ask, is this fair? it looks to me like the very essence of careless indifference on the part of the powers that be; look at other bodies of Christians when their assemblies and conventions meet, every days proceedings is minutely given to the leading papers, and their columns are full every day until their meetings close. This looks to me as nothing but right; their people are thus kept posted and interested in the proceedings of their respective bodies. I have no doubt but that any of the papers would publish daily reports if sent them; they can not be expected to send reporters. If the Church clergy interested themselves as much in the Church paper as the ministers of other denominations in the rs there would not be so much necessity for depending on the secular press. To my own knowledge the Methodist ministers make a house to house canvass in the interests of the Wesleyan paper, and are not satisfied until a copy is in every family; thus every minister is an agent for the paper and a reporter as well. How many, I ask, of the clergy of the Church take the same interest in the *Church Guardian*. I venture to say, without fear of contradiction, not one in ten. Again there are parishes in Nova Scotia not heard of in the *Church Guardian* from one year's end to the other. Not even a visit from the Bishop will stir them up to send a few lines to the Church paper. To make the paper interesting and successful the clergy should be both canvasser and reporter; sending news of his parish work at least three or four times a year. If this were done I venture to say your subscription list would double in a short time. I know, sir, the work must be very discouraging when it might be so different if clergy and people would do their duty. I do hope that both clergy and laity will in the future exert themselves in the circulation of the *Church Guardian*, so that every Church family in the Diocese may become a subscriber. Thanking you for space, I remain, yours, sincerely,

A NOVA SCOTIA LAYMAN.

Sept. 18th, 1889.

**THE USE OF SARUM.**

SIR,—I observe in your issue of the 11th inst. that a correspondent wishes to know the

proper sequence of colours according to the "Sarum Use." A recent number of the *Church Times* gives the following:

**White**—Christmas and Eastertide, feasts of our Lord and of the B. V. Mary; St. John the Evangelist at Christmas; conversion of St. Paul; St. John the Baptist; Michaelmas; feasts of virgins not martyrs; dedication.

**Red**—Whitsuntide, including Trinity Sunday; all feasts of Apostles and Evangelists outside Eastertide, except those named above; all Sundays and week days out of Christmas and Eastertide; Ash Wednesday, and the three last days of Holy Week.

**Yellow**—All feasts of confessors."

The fact appears to be, however, that there was in the Sarum use no "sequence of colours," as in the Romish Church; red and white were the distinctive colours for the whole Christian year. "It must not be imagined," to quote Rolfe on "Liturgical Colours," "that because red and white vestments only were specified to be worn at the altar by Saint Osmand, these colours and none other appeared in the sacrificial vesture of the priest. A red vestment naturally meant, as it does now, a vestment the general fabric of which was of this colour. But under the Christian system, as under the Levitical, the vestments of the Church's ministers were richly embroidered. And it was in the embroidery and ornamentation of a red or white vestment, as the case might be, that the other sacred colours were introduced, and the traditions of 'the law' observed. It was this very embroidery—the *opus Anglicanum*—so orthodox in its colouring and beautiful in its workmanship, which made our Church of England vestments to be extolled and coveted by all nations." The 'sacred colors' here referred to are described by the writer to be gold, blue, purple, red and white, and these, he shows, have been the only colors used in the worship of God by the Jewish Church from the time of Moses, by the ancient British Church, and by the Anglo Saxon use. Later on in mediæval times, green and black, and subsequently a variety of other colors were introduced. The same five colours, ordered by God's law in the time of Moses, were also the use of the English Church in the days of Bishop Cosin, who was one of the principal authorities for the revision of the Prayer Book after the Savoy conference. These colours may be fitly used, I should think, for the frontals of altars, dossals and other hangings and stoles, as well as for the ornamentation of vestments. If it is desired to mark the seasons by changes of colour, this may be done by having vestments, &c., of greater and less richness of ornamentation and using gold, blue and purple for the decoration of the red and white pertaining to the season.

I have been much pleased at observing that several churches have lately discontinued the Roman sequence of colours, and have adopted as far as they could the Sarum use. It would be a great help to many if those who are learned in the matter would confer together upon the subject and let us know what it would be best to adopt in carrying out our own English ceremonial. A great deal of obscurity involves the use of Sarum, and there is in consequence much diversity of opinion regarding it. The simplicity of the list given above will commend itself, no doubt, to many, and every church can easily follow it by having simply the two colours, red and white.

Yours truly,

ANGLO-CATHOLIC.

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