

bear upon them without any fresh result. Where would have been the use of asking "the Supreme Congregation of the Inquisition" whether it is permissible to murder a land-grabber? No condemnation of the practice that the Pope and all his Cardinals could have framed would have had the slightest effect. The Roman Catholics of Ireland would still have been divided into two classes—those who know murder to be wrong and consequently abstain from it, and those who know it to be wrong and yet do it. The opportunity of the Pope's intervention did not arise until a weapon came into use which those who employed it maintained to be lawful. When the question, "Is it permissible, in the disputes between landlords and tenants in Ireland, to use the means known as the Plan of Campaign and boycotting?" has been asked of high ecclesiastical dignitaries in Ireland, they have answered, "Yes it is permissible." Had the Pope said nothing Archbishop Walsh's opinion would have had the force of an ecclesiastical permission to use these means. Consequently the Pope could not have reserved his judgment even if he had wished to do so. His silence would have been as expressive as his speech. A further necessity was laid upon him by the fact that one if not two Irish Bishops had explicitly condemned the Plan of Campaign and boycotting. A dilemma was thus created from which there was no escape except through an appeal to Rome. The same acts were declared lawful in one diocese and unlawful in another; the same acts were held to be unlawful by a Bishop and lawful by the majority of his clergy. In a Church in which discipline is strictly enforced this state of things cannot last long. Persistence in boycotting and the Plan of Campaign cannot both be and not be a disqualification for receiving the sacraments.

At the same time there are many of the Irish Roman Catholic clergy who will be under very strong inducements to deny—if denial is any way possible—that the Plan of Campaign has been condemned by an Infallible authority. They will probably find the loophole they want in a distinction between the Pope speaking *ex cathedra*—that is, in the language of the Vatican decree, as "Pastor and Teacher of all Christians," and the Pope speaking by the mouth of a congregation of Cardinals. In this way the question which was raised in these columns some time since by a correspondent in relation to the condemnation of Galileo would be invested with a new and practical interest. The Irish question is far-reaching. It has already changed the morality of an English political party; it may in the future influence the course of a great theological controversy.—*London Guardian*.

SIN, PAIN AND DEATH.

Sin, pain, death—these are the darkest shadows that fall across the life of men in this day of preparation for the future, and that our Lord makes these dark shadows to be light is the experience in all ages of thousands of Christians. We hear fears or hopes, as the case may be, sometimes expressed that in the coming years religion will lose the power which it has had heretofore over the thoughts and minds of men.

All things change, they say, in our modern world, and if to-day religion lags behind in the march of change she will have to follow suit to-morrow. Well, we would not now discuss this bold prophecy, but let us observe that, at least, certain elements of human life which are matters of our personal daily experience, and which are intimately bound up with the life of religion, do not change with advancing years. They remain what they were, unchanged in a changing world. New figures may appear upon the public scene, new ideas may fill the air and govern the lives of the masses of men, the outward forms of our civilization may vary, dynasties may rise and fall, and the centres of power may be shifted, the frontiers of nations may be enlarged or contracted, the speech of men may become utterly different from what it is and has been. If one man's life could be protracted through three or four centuries, the changes which he would witness would be indeed astonishing; but certain things, it may be confidently predicted, would not have changed, for they have never been other than what they are. Sin, pain and death, are what they were in the days of the Apostles and Evangelists, and in the days of David. Sin, pain and death, they are the permanent elements in the life of human beings, and because they are permanent religion, too, will last. Only a robust faith in the Unseen, only faith in our Lord and Saviour Jesus Christ can relieve the human heart, when face to face with the solemn, irreversible conditions of our life. So long as they last the religion of the crucified will last too. If the sense of sin could be dragged by a false philosophy, if pain could be forgotten, if chemical science could arrest the march of death, then the religion of Jesus Christ might die; but as matters stand, it is too intimately associated with the facts of human life, it strikes its roots too deep in the experience of the human heart, to vanish at the bidding of any unbelievers. So long as men sin, so long as men suffer, so long as men die, Jesus Christ our Lord will be believed in, will be worshipped as the Light of the world, as the Divine Master, whose teaching and whose death has made the darkness of human destiny to be light indeed. Only may He of His mercy enable each one of us, while yet we may, to know, by a blessed experience, Him our adorable Lord as the conqueror no less than the atonement for sin, to know Him as the consecrator and reliever of pain, so that at last we may know Him as the perfectly trusted Guide who will lead us through the valley of the shadow of death into the world beyond the grave, of which He Himself is the everlasting light.—*Canon Liddon*.

WHAT WE GET WHEN WE GIVE.

The results which would come to the contributor from the faithful use of a plan of constant giving are very numerous. 1. He would enjoy all the temporal blessings which God has promised to such as are faithful stewards of His material wealth. 2. It would abate the force of avarice. 3. It would convert giving into a source of pleasure. As Mr. Peabody said to a rich man: "It is sometimes hard for one who has devoted the best part of his life to the accumulation of money to spend it for others; but practice it and keep on practicing it, and I assure you it comes to be a pleasure." 4. It would increase the giver's means of usefulness. 5. Systematic giving tends to cultivate exactness and system in the transaction of business, and thus to secure success. 6. It will quicken a more earnest desire for the conversion of all men. 7. It will aid in counteracting every influence which would lead to dishonesty in business. 8. It will, if used in the right spirit, prepare the contributor for God's blessing in time and eternal happiness in heaven.

But the custom of universal worship in giving accomplishes another grand result in addition to increasing the facilities of the Church and enlarging her usefulness. Each contribution increases the interest of the contributor in the Church and her charities. England could pay her national debt if she desired, but her policy is not to pay it. By having a national debt, a safe investment is afforded for the people, and on account of this money invested in the government, each and every bondholder is made to feel an abiding, personal interest in the stability and prosperity of the government. When a subject of the crown purchases a portion of the national load, it is as though he paid his money to purchase for himself an enlarged patriotism. The same principle holds true in the Church. The men who care little or nothing whether the particular church with which they are associated is built up or torn down, are they not almost without exception of those who contribute little or nothing toward the support of the Church? They have no treasure there, neither have they any heart there. Those who contribute most, in proportion to their ability, purchase most interest in the success and usefulness of the Church. Augustine says: "We give earth, and receive heaven. We give the temporal, and receive the eternal. We give

things corruptible, and receive the immortal. Lastly, we give what God has bestowed, and receive God Himself. Let us not be slothful in such a commerce as this. Let us not continue poor."—*From "Methods of Church Work," by the Rev. Sylvanus Stall*.

SIX RULES FOR GUIDANCE TOWARDS UNITY.

These admirable rules were prescribed by Dr. Sharp, Archbishop of York, in the early part of the eighteenth century.

1. First in all controversy to distinguish carefully between matters of faith and matters of opinion, and as to these latter to be willing that every one should enjoy the liberty of judging for himself.

2. That errors in a Church as to matters of doctrine, or corruptions as to matters of practice, so long as these errors and corruptions are only suffered, but not imposed, cannot be a sufficient cause of separation the reason is, because these things are not sins in us so long as we do not join the Church in them.

3. Never to quarrel about words and phrases, but so long as other men mean much the same as we do let us be content, though they have not the luck to express themselves so well.

4. Never to charge upon men the consequences of their opinions when they expressly disown them.

5. That unscriptural impositions are not warrantable cause of separation from a Church; supposing that by unscriptural be meant no more than what is neither commanded nor forbid in the scriptures.

6. That there but two cases wherein it can be lawful to withdraw our communion from a Church, because there are but two cases in which communion with her can be sinful. One is where the Church requires of us as a condition of her communion an acknowledgement and profession of that for truth which we know to be an error. The other is when the Church requires of us, as a condition of her communion, the joining with her in some practices which we know to be against the laws of God.

Archbishop Sharp occupied his see at a time when the questions of "dissent" were perhaps at their worst and the application of these rules will be readily seen. At the same time they ought to be valuable now in their bearing upon the question of the return into unity of portions of the Christian body which have gone asunder through a disregard of their wise advice.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL—The Lord Bishop of this diocese is now making his annual tour through the Eastern Townships. The Rev. Douglas Bothwick has made certain arrangements whereby he, in consideration of a certain annuity, retires from the Rectorship of the Parish of St. Mary Hochelaga and gives place to another. That other is to be the Rev. Mr. Edgcombe, now of Kildare in this diocese, but formerly a Clergyman of one of the lower dioceses. He is said to be a "Smart" preacher. The retiring rector still retains the chaplaincy of the Jails. The arrangement probably is a satisfactory one all around. The Rev. Geo. A. Smith, B. A., has been chosen and has accepted the curacy of Christ Church Cathedral. An Ordination is to be held in Trinity Church, Montreal, on the 17th day of June for which there are four candidates for the Priesthood and two for the Diaconate. There are two things one cannot but remember and ponder on, in connection with our Bishop and his Ordinations, first they are hardly ever at the Ember Seasons; secondly they are never held in the Cathedral. And why is this? The Church of St. John the Evangelist is prospering if one is to judge by the buildings for School and Rectory or Clergy House that are now going up in connection therewith, filling up the original scheme. The School is destined to be in the near future one of the Ruggies of Canada. And on such Schools the future of the Church in Canada is dependent both as to maintenance and extension. The Rev. J. Scully, of Knowlton, receives leave of absence and with his family and especially in the interest of a sick daughter he intends to spend it in a trip to Ireland. Provision is being made for services in his absence. The Rev. Mr. Wadleigh is making the tour of the townships in the interests of the Dominion Church and is meeting with great success. Bolton, Knowlton, and the adjoining parishes, report good services wherever the Bishop has been. There are not quite so many candidates for Confirmation as last spring. The winter just over, as one might say has