

have been fully and even scrupulously complied with. Further reforms may be required; and few would say that there was nothing that could be improved. But all that Parliament has said has been obeyed; and the trust faithfully observed according to the legislation. And it is said this parish is to be disestablished and disendowed by the same State and Parliament whose laws it is obeying. It is natural that the clergyman of such a parish should ask why his obedience should be punished with the worst penalty that disobedience could incur. The power of Parliament is undoubted, but nothing could make such legislation right, according to English precedent. By all means let faithlessness to a trust be punished with deprivation; if the Church can give no light to its people let its candlestick be removed. But to punish diligence with the extremest penalty which you reserve for rank negligence and faithlessness cannot be just. In the parish we are describing, as in thousands like it, the endowment is the property of the Church; and before confiscating you are bound to make out a charge against those who administer it. To say to one, "Thou hast been faithless, therefore thy talent shall be forfeited," and to another, "Thou hast been most faithful and diligent, and therefore thy talent too must go," is not the less unjust that it is illogical and void of sense. I am far from saying that no reforms are needed, that there are no shortcomings. May God grant this controversy make us diligent in correcting all that is amiss in our work!

(To be continued.)

EXCLUSIVENESS.

Some of our sectarian friends fancy says the *N. Y. Church Eclectic* that the Episcopal Church has grown more "exclusive," "bigoted" and intolerant during the last thirty or forty years, and that exclusiveness and bigotry is especially characteristic of the "High Church" or "ritualistic party." How unfounded such a notion it is well shown in an editorial in the *Living Church* (of June 10th) on "Early Pastoral Letters." In one of these "Early Pastoral Letters" the Bishops speaks of the Episcopal Order as that order of the Ministry which they had learned from *Scripture* and *Primitive Antiquity* to be essential to the due conducting of ecclesiastical concerns; and the clothing of others with authority to preach the Word and administer the Sacraments.

In the assertion of the essential character of the episcopacy, the placing of *Scripture* and *primitive antiquity* side by side, the assertion of baptismal regeneration as a positive grace and of the sacramental nature of Confirmation, the terms employed are so explicit that we might easily imagine that we had stumbled upon one of the Oxford Tracts, the first of which was not published until twenty-five years later.

In the Pastoral Letter of 1817, in reference to the subject of our relations to "our fellow Christians of other religious denominations" and the "desire of some among them, or of some among ourselves that there be an occasional inter-community of services," the Bishops declare that "it is impossible that they can officially recognize the organizing of non-Episcopal congregations and the administering of the ordinances by a non-Episcopal ministry."

"In connection with the subjects of worship and doctrine the position assumed is equally firm.

Finally as regards a species of Christian unity which was advocated then as now, they conclude as follows: "For the accomplishing of such an amalgamation as is affected by some, it would be necessary for us to sacrifice our views of the Christian ministry, of the sacraments of Chris-

tian worship, of the operations of divine grace, and of the extent of the mercies of God to a sinful world." It is perhaps well to add that all the Pastoral Letters from 1808 to 1835 are signed "William White, Presiding Bishop."

It is clear, therefore, that in point of what is called "exclusiveness," the Church, as represented by her chief shepherds, is not more rigid now than was the case eighty five years ago. Moreover, the principles upon which she stands are precisely the same. She endured reproach and censure for the same causes then as now. Incidentally it appears as evident as daylight that our bishops did not have to wait for the Tractarian leaders to teach them to prize "the Catholic principles which they had inherited from their founders." (Pastoral of 1808.)

THE CHURCH AND THE ARMY.

In an article on the relations between clergy and soldiers, communicated to the *Canterbury Diocesan Gazette*, General Fielding, in view of the return of time-expired men to civil life, urges that the better the lads who join the army are before they enlist the easier they are to discipline, and the easier it will be to them to re-enter civil life and become valuable citizens. "It is evident, therefore, that it is to the interest of the community, and therefore to the clergy, that soldiers should be chosen from the best behaved lads, so that on their return to civil life they may become better men by the discipline gained during their army service. Such being the case, it is suggested that the clergy should encourage a certain number of the young men of their parishes to enlist, that they should watch over them personally when on furlough, or by prayer whilst away from home, and that they should serve on committees, now scattered throughout the length and breadth of the land, for the purpose of facilitating the finding of good employment for the best of the soldiers on their return home after their army service with the colours. Were the clergy to act on these lines they would be training a real army of young men, who could be made missionary agents throughout the length and breadth of the British Empire. This army of missionary agents is far more numerous than is at present realised, whilst the extent of country over which it could be efficiently worked can hardly be imagined, for there is no reason why there should not be many highly efficient Missioners to be found in the hundreds of places wherever English troops are quartered. Till lately soldiers have been rather shunned than sought when on furlough. How many and what great opportunities have been missed by the clergy by not winning the confidence and affection of these men by holding them up as patterns of good behaviour, which they generally would certainly become if taken up by the clergy at that period of their lives, and under favourable circumstances. Much could be written on this subject, but the object of this article will be attained if by it the attention of the clergy, especially in the country districts, is directed to the great opening for good missionary propaganda, which is at their very doors."—*Family Churchman*.

THE BISHOP OF CHICHESTER ON RELIGIOUS EDUCATION.

A letter, from which the following are extracts, has been sent out by the Bishop of Chichester, appealing for funds for the Schools Confederation: "The question now before the Church is whether Board schools shall be allowed to supplant ordinary schools, and thus to undermine, at its very foundation, our ancient parochial system. The schools of the Church do teach the whole truth of God by the words of God. In

no other schools can children be so trained. Such full and definite religious instruction is absolutely prohibited in Board schools, and there is no security that whatever partial instruction in religion may be given will be continued. . . . In Wales there are 300 Board schools. In 250 of these the Bible is not read at all, or read without note or comment. In Cornwall the clergy testify to the disastrous effect of the Board school system. The Church loses more and more of its hold on the rising generation. They know not their appointed pastors. In our colonies a secular and Godless education is bearing bitter fruit by the confession, not only of all religious bodies, but of politicians, who tremble at the sight of a people growing up who fear not God nor regard the laws of man." In a communication to the clergy of the diocese he says: "Warn your congregation against the danger, the sin, the scourge of an irreligious system of education, without catechism, without credit, without prayer. This is a good opportunity for such a warning."—*Family Churchman*.

THE CHURCH PAPER.

While the scope of the Church paper is limited in comparison to that of the secular press, it is none the less a great medium of instruction and a power for good.

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A good Church paper may be likened to one who sows good seed, yet knows not whether he will ever reap the harvest. Touching minds that may be widely separated, it brings them into closer communion; speaking to thousands who are utter strangers, it makes of them familiar friends; exercising a good far beyond what it even knows or hopes, its influence should not be lightly considered, for it is certain to bear good fruit somewhere and at some time.

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