

but all who have ever known what honest conviction sometimes costs will affirm my words. There is no suffering like mental suffering. Let us save our children this at least, even if no worse danger be involved in the heedless, misuse of these appellations.—*The Young Churchman.*

REASONS FOR BEING A CHURCHMAN.

From a lengthy review in the *Church Eclectic* of Mr. Little's book, "Reasons for being a Churchman," (see advertising columns) we take the following:—

Taken in all, these Reasons for Being a Churchman must be regarded as sound, strong, and convincing. The temper of the book is so kind and charitable that none can take offense, and yet the truth is presented so clearly and firmly, as to be simply overpowering. Nor is strength the only quality of the work. It has uncommon beauty and interest also. Nothing can exceed the force and perfection of some of the illustrations which the author has invented. Take for instance the simile from page 60:—"The perennial ivy grows from the cathedral's foundation to the cross-topped spire, an unbroken vine; but all the way it keeps sending forth roots and rootlets, which cling to the hallowed stones and feed the growing stem, but themselves move not on. So the Catholic Episcopate, springing from the "Root of Jesse," climbs the centuries of the Church's life, ever setting the Priests and Deacons in their hallowed place, and drawing from them the material, but not the life, of its own supernal and ever lengthening Succession."

Or take this form from page 25:—"Nothing will so help one to realize the Catholicity of the primitive Church as to try, by a violent effort of the imagination, to fit the pseudo-Catholicity of Rome, or the anti-Catholicity of Protestant Dissent upon the Apostolic Church. The first is like taking the Apollo Belvidere and decking it out with coat and hat and cane; the second is like shattering the image and mounting each fragment on a separate pedestal."

Or, finally, take this metaphor in illustration of the Anglican Reformation:—"In the Arabian tale "Sindbad the Sailor" after his fifth voyage was living on an island, when a monster, called the 'Old Man of the Sea,' dropped down upon his shoulders and rode poor Sindbad almost to death. By and by Sindbad made the Old Man drunk with wine, and, throwing him off, was free again. Sindbad the Sailor was Sindbad the Sailor before the Old Man of the Sea mounted him; he was Sindbad the Sailor while the Old Man of the Sea was on his back; and he was the same Sindbad the Sailor after he had cast him off. Our Church, in like manner, was on an Island. The *Old man of the Papal See* (forgive the *Paronomasia*) jumped upon our Church, and rode it like a beast of burden. Like Sindbad we threw him off; we bathed and refreshed ourselves; but (thank God) we remain the same old Catholic and Apostolic Church without losing our Orthodox Faith, our Apostolic Succession and Fellowship, our historic continuity, our lawful Sacraments and worship, our divine jurisdiction and authority." p 134.

The universal favor with which Mr. Little's book has been received is a sufficient evidence of its timeliness and intrinsic worth, and an earnest of its future usefulness. It will undoubtedly be an important factor in the work of our Church in her second century.

A lawyer in Diocese of Montreal, renewing for two years in advance, says: "Without wishing to flatter I must say the paper has improved very much since coming into your hands."

EDITORIAL NOTES.

THE foolish action of the majority of the Synod of the Diocese of Montreal, in excluding the Rev. Dr. Norman, Clerical Secretary of the Provincial Synod, from its list of delegates, has not only caused general indignation but has also given rise to various suggestions for retaining his valuable services. If there be no obligation to elect a member of the Synod as its Secretary, (as suggested by a correspondent in last number), the present difficulty can be got over by continuing Dr. Norman in that office, notwithstanding his rejection by his own Diocese: and his kindness in consenting to do the duty—rendered heavier by the absence of the Lay Secretary—notwithstanding the affront put upon him would seem to justify this course. But the same line of conduct may be pursued hereafter in reference to any succeeding occupant of that office, and it becomes a question whether provision should not now be made against the possibility of, to say the least of it, this great inconvenience in the management of the Provincial Synod business, by so altering the Constitution as to provide: (1) Either for a permanent Secretary, independent of Diocesan election as delegate; or (2) that anyone occupying the position of Secretary shall be *ex officio* one of the twelve representatives from the Diocese to which he may belong. Doubtless there are difficulties in carrying into effect either of these suggestions; but it would seem to be necessary that something should be done for the protection of the larger body against the consequences of the hasty and inconsiderate action of any one diocese.

We doubt if ever in the history of the Church of England in Canada there has been a time, when the Prayer ordered to be used on the two Sundays preceding the meeting of the Provincial Synod was more suited to the exigencies of the case, or should be more earnestly offered than the present. The coming meeting of the Provincial Synod is fraught with consequences of the utmost importance to the Church in this land. It is to be feared that the unfortunate party spirit displayed in one diocese will be carried into the larger assembly, and that the several important questions to be discussed and settled will not be met so much upon their merits as upon party considerations. Earnestly let all good Church people pray and continue in prayer during the Synod that God would save the representatives of this great Church in Canada from all ignorance, error, pride and prejudice, and so direct their consultations that the Gospel of Christ may be faithfully preached and obeyed, and the order and discipline of Christ's Church be maintained amongst us; and that all things may be done for the glory of God and the benefit of His Holy Church.

THE BIBLE AND THE PRAYER-BOOK.

People may say—they do say sometimes—why not the Bible? The Bible is God's Book. The Prayer Book, valuable as it may be, is only man's book, after all. Why take the Prayer Book for your guide?

I will tell you. God planted every vegetable that we use in the wide field of the world. He put them there for man's use, and man's food,

that he may live thereby; we take them thence, thankfully I hope, and remembering that they are God's gifts; but we plant them in our gardens, and arrange them, so that they shall come in at their proper seasons and times, so as to be most useful to us. It would be a very inconvenient thing if we had to go out into the fields and to search for any particular vegetable that we wanted at any particular time, and the chances are, that though there were plenty of them, we should not be able to put our hands on them just when they were wanted. It is a mistake to call the Prayer Book man's work; it is no more man's work than the turnips and carrots you plant in your garden are man's work; it is man's arrangement, and it is adapted by the most scrupulous care to the wants of the English Church: but every doctrine of it, ay, and almost every expression and every word of it is to be found in the Bible; and as for the very words of the Bible, do you not know that the Prayer Book provides that the whole Bible be read through every year, the Old Testament once, the New Testament three times, and the Psalms twelve times? Nonsense about comparing the Prayer Book with the Bible. The Prayer Book is *the Bible arranged for your use*, and if you do not read the Bible, and the *whole Bible*, too, by the Prayer Book, whose fault is that? You are told to do so.—*Newland.*

HINTS TO TEACHERS OUTSIDE OF THE SUNDAY-SCHOOL.

- I. Visit your scholars in their homes.
 1. To acquaint yourself as much as possible with their personal surroundings, advantages and needs.
 2. To reach the parents, in order to secure their co-operation in your work, and perhaps even to encourage them to more decided well-doing.
 - II. Have an eye to your scholars during the week.
 1. Cultivate a familiarity that shall convince them of your interest and sympathy, and at the same time give you an understanding of their peculiar occupations, temptations and trials.
 2. Ascertain how they are helped or hindered by their daily companions, and wisely use such knowledge to the good of themselves, and, if possible, their associates.
 3. Influence their reading as much as may be, so that they shall grow intellectually and morally.
 - III. Invite your scholars to your home.
 1. To further promote acquaintance and convince them of your loving interest.
 2. To do them good in all legitimate ways, and to strengthen them socially, mentally, and spiritually.
 - IV. Write your scholars in temporary absences. An opportunity of this kind wisely made use of, is oftentimes productive of most gratifying results.
 - V. In all, and at all times, encourage in your scholars a Christian nobility of character. In this your example will be better than your precept. It is well to bear in mind that while by the above method you are familiarizing yourself with your scholar's life and character, he is enjoying similar opportunities in the study of yours. Only a conscientiousness of Christ's presence in us can make this thought welcome.
- Finally, remember that the above are not ends to be reached, but merely methods to an end—the greatest of all—the saving of souls.—*Pacific Churchman.*

A priest in Diocese of Quebec, remitting his own subscription, says: "I wish I could induce every family in my mission to take it (*THE CHURCH GUARDIAN*); it is a great help and comfort to have such a paper."