

that knees would bend in reverence while that prayer was breathed. "Let us pray," comes the earnest, grave injunction. Daniel and David kneeled down for prayer, and our Saviour; but our servants and young men and tradesfolk don't kneel until some especial wave of earnest thought or longing comes over them, and then it sucks them away to Dissent or Ritualism, because in our branch of Christ's universal Church they find very often an outward callousness and indifference, which repels their eager fervor of love and gratitude.

Church Life, (N.Y.), says of "the Sunday-school":—

To be a successful one, it must have regular teachers and regular scholars. When any teacher cannot be present, he or she should provide a substitute. It would prove very helpful if several would act as supplies, as occasion might require.

In these days, when so little religious teaching is imparted in the home, there is the greater need of training in the Church and Sunday-school. Children should be brought regularly to Church, and parents should see to it that their children attend the Sunday-school. You are not indifferent about their attendance at the secular schools; you do not permit them to grow up in ignorance. Neither should you be indifferent about their attendance at Church and Sunday-school, nor suffer them to grow up in spiritual darkness. Bring, or send, your children to Sunday-school.

The Living Church, says:—

It is a mistake in Church people to suppose that they are becoming sufficiently acquainted with the Holy Scriptures, by simply listening to the reading of the various lessons in the service on Sundays and other holy days. Let them recall how small a part of the whole is read, where there is no daily service; how impossible it is to give it, in the progress of the service, a thoughtful consideration; how, from regularity and repetition, it is mechanically listened to, and, in some main part, really not heard at all. Yet this, while so common, is a serious matter; for where there is no intelligent growth in the knowledge of the Word of God, there can be no religion with any substance or divine insight; and such knowledge can only be obtained by careful and prayerful study under the guidance of the Holy Spirit.

The Church Helper of Western Michigan, of which the Rev. J. W. Bancroft is managing editor, under the title "Vacation Trip" has the following kindly reference to this paper:—

We were indebted to the Rev. E. A. W. King, and L. H. Davidson, D.C.L., of Montreal, for courtesies which greatly enhanced the pleasure of a brief sojourn in that city. The latter gentleman is in practice as a member of the Bar, Professor of Commercial Law in McGill College, and Editor and proprietor of the *CHURCH GUARDIAN*, a sixteen page weekly devoted to upholding "the doctrines and rubrics of the Prayer Book." We had become familiar with the *GUARDIAN* as one of our best "exchanges," and admiration, especially for the good judgment of the editorial "scissors," made us wish to see the editor himself. On comparing notes, we were more than ever convinced of the sameness of human nature everywhere. National boundaries, at least, make no difference. Everywhere the Church militant has to face the same obstacles, among which nothing is more exasperating than the indifference of nominal Church people toward the diffusion of Church literature. "They will not be learned nor understand." Every week as we open our Diocesan exchanges, we are impressed with their increasing ability and painstaking earnestness. Yet, as a rule, the editorial work on them is all a labor of love. They barely pay expenses, if that; and even

then only by the resort to the miserable resource of advertisements.

The Churchman (N.Y.) says:—

One of the graces of Christian character which seems hardly estimated at its true worth and importance in these days is reticence, that careful guarding of the tongue which prompts to well-weighed speech from a deep sense of responsibility which the spoken word entails. Vaguely, doubtless, Christians depreciate gossip and slander, foolish jesting and like frivolity, but chasteness of speech, that communication which consisting of "yea and nay," avoideth the appearance of evil, seems sadly infrequent, even among the most earnest of Christ's members. Yet it would seem necessary but to ponder for one moment the vastness of a word's mission, the enormous forces for good or for evil which it inevitably sets in motion, to be awed into something like caution for the future. Some protest, indeed, has been made against the prevalence of foolish slang among young ladies especially. But blame should be carefully apportioned with strict justice. A protest might very fairly be entered against the exclusive use of the adjective "young" which generally qualifies the culprit in this charge. And we are in doubt whether slang is, from a Christian point of view, by any means the worst abuse of speech prevalent. That mild form of detraction which obtains in society when the conversation turns upon individuals not present, that half-concealed innuendo perhaps pointing a jest or else uttered in sheer carelessness, is a hateful irony on Christianity when it falls from the lips of one professing to follow the King of Love. Plainly, it is not well, were it only on practical grounds, to follow Luther in rejecting the Epistle of St. James, while there is so sore need of these burning words of his enjoining caution in the use of speech. Truly, "The tongue is a fire, a world of iniquity: so is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

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 crave space in the pages of the *CHURCH GUARDIAN* to call the attention of my brethren, the priests of the Canadian Branch of Holy Church, to the recent admirable charge delivered to his Diocesan Synod by the Lord Bishop of Argyll. The charge is published in full in the *Scottish Guardian* and copied from that paper into the columns of the *Church Review*. For myself I am constrained to confess that I have never read anything with such profound thankfulness, and I must add with such pricking of conscience. It is said by many in England and in the United States, and the same thing is believed but not openly expressed by many within her own pale, that the Canadian Church is not awake to a true sense of her position, that she is unfaithful to her sacred charge, that although first in the field in Canada she has been for a long time outdistanced by some of the "Babel of the sects" Church. These are serious charges and, until they are disproved and shewn to be untrue, we have no choice but to believe them. Such solemn indictments, it is certain, could never be brought against an individual, a congregation, or a church whose energies were alive and vigorous; their very existence proving the exact opposite to be the case. If the Church in Canada lacks spirituality who is to be blamed first? and what is the remedy? To the first question I make the reply that the clergy alone are responsible generally speaking for the unspiritual lives of the

laity of which they are not only the keepers but are expected to be the models. The remedy therefore is obvious. Make the clergy spiritually minded men and devoted missionaries, and the spiritual condition of the laity will rapidly improve.

Now as a beginning must be made in every movement, and as the success of each movement depends upon the condition of its inception "a good beginning" being "half the battle," we, Canadian priests, who are conscious of our many shortcomings, of our slothful lives, and of the lukewarmness and niggardliness of our people, and see the necessity for reformation could not do better than procure at once, and read into devotion and prayerfulness, the charge of the truly Apostolic prelate referred to above. It is affectionate, fatherly, and entirely loyal to the formularies and doctrine of the Catholic Church; it is moreover marked by much earnestness intense tone, deep humility, and best of all with transparent sincerity. Such charges from our fathers in God are far too rare in the whole Anglican Church; but when shall we Canadian priests be the favoured and blessed auditors of such Apostolic and Christ like teaching from the lips of those who are set over us in the Lord? How often, alas, do we allow our lips to be sealed for fear of some one or other in our congregations who might not as we think, "agree with our doctrine," as the phrase is: when if we had been like the Baptist, we might have brought many to true repentance; and for this surely we could well afford to lose a "pillar of the Church" who could not "endure sound doctrine." Conciliation is a virtue with which no Christian Priest can afford to dispense; and there arise many occasions which demand its exercise; but we must take care lest we become traitorous, however unintentionally; for the deposit of the faith is not ours to lessen or increase, but to preserve intact, to teach unflinchingly, and highest of all to live blamelessly in accordance with a strict and loyal adherence to Catholic faith and practice, is the only thing that can improve our position, and this is in short the very soul of the Church herself. Protestantism as understood at the present day is a detestable "ism" affecting, I fear, not a few of our clergy, to their own and the Church's infinite loss. That there is a true Protestantism I do not deny, indeed in our sense every Christian man and woman whether Greek, Roman, or Anglican, can only be such; but the Protestantism which is not at the same time Catholicism is to be abhorred and shunned as dangerous in the extreme. I have penned these last few sentences in order to guard against any misconception that may arise from a perusal of those which precede them.

In conclusion, I think Sir, that if you were to print the charge to which I have endeavoured to draw the attention of my brethren in the columns of the *CHURCH GUARDIAN*, you would thereby confer a great boon upon our beloved Church.

A CANADIAN CATHOLIC PRIEST.

An examination of the *Illustrated London News* (American reprint) for Oct. 22nd, will show the English view of the trial yacht race; Illustrations in connection with the State of Ireland; Our Homeless Poor in St. James's Park, at Mid-day; The British Mission to Morocco; and Sketches on the River Congo. A Sleeping Beauty represents a handsome tiger at rest; while Christening Sunday presents infancy surrounded by admirers. The price of the number being only ten cents, places it within the reach of all. Every newsdealer has it. The office of publication is in the Potter Building, New York City.

A LAYMAN in P.E.I. writes: "The *GUARDIAN* is a fine paper, and well worth the price to any Churchman, who is at all interested in Church work."