

in future. The sum of \$30 a month was offered if the Diocesan fund would guarantee a sum of \$20 a month in addition.

**NEW WESTMINSTER.—Holy Trinity.**—On July 17th., some of the children of the Holy Trinity Church, N. W., gave an entertainment in aid of the Bell Tower, which was very well attended. The first part of the programme opened with a chorus, sung by girls, followed by recitations and songs. A great deal of the success was owing to the kind help of Miss Maggie Kay and Miss Blanche Millard. The performance was repeated with equal success, on the following evening. The children also gave, during the week, a Raspberry Festival, making altogether close on \$30.

### CONTEMPORARY CHURCH OPINION.

The *N. Y. Sun*, says:—

By the law of the Episcopal Church, and according to the religious theory generally, the marriage of the Duke of Marlborough and Mrs. Hamersley was, therefore, in direct violation of the Scriptural command; was no valid marriage at all in the sight of God; and laws of the State permitting the new contract are in sinful conflict with the Divine prohibition. Accordingly, no Episcopal clergyman, from Bishop Potter down to the humblest and poorest, was found willing to set the seal of the Church's approbation upon such a union. But a Baptist minister had no scruples about performing the religious ceremony, and many Protestant ministers of other churches than the Episcopal would have been elated at the opportunity of praying over the union of two persons so exalted in title and wealth.

Yet there is a great outcry in these very denominations and among these very ministers against our divorce laws, as subversive of Scripture, and the sacredness of the marriage relation. They get up leagues and sign petitions to Congress in favor of a Federal divorce law that shall be in strict accord with Scripture, but all the time they are blessing marriages contracted in defiance of Scripture.

We respect the devotion to principle in the Episcopal Church, but what shall we say of the others when their ministers, tempted by a fee or influenced by fear or vanity, are so quick to solemnize marriages which, according to their own teachings, are contracted in defiance of the Divine law, and are therefore adulterous unions merely?

The *Living Church* says:—

So far as the increase of Bishops is a text, the growth of the Church of England and of the other Churches represented in the Lambeth Conference, has been in the last twenty years very remarkable. The whole number of invitations sent out was, in 1867, 144, as against 173 in 1878, and 209 in 1888. Of these 76 responded in the first-named year, 100 in the second, and 142 in the third. In other words the Episcopate has been added to by 65 Bishops, while the number attending the present conference is nearly twice as great as in 1867. This represents not only a very great growth in the Anglican Communion and of the Churches in affiliation with it, but it is a growth in all parts of the world. The United States, British America, India, China, Africa, the Sandwich Islands—these, together with nearly all lands on the habitable globe, were represented in the conference. And think, too, what a various and full body of information is brought together on a given subject, as for instance: "Native Races and the Liquor Traffic," when it is spoken of by men as widely separated as the Bishops of Sierra Leone, Minnesota, Calcutta, Central Africa, Sydney, Waiapu in New Zealand, to say nothing of the Bishops of Carlsle and Dublin. This is to give an epitome of the subject for a large part of the earth's sur-

face. But this, too, represents the wonderful growth and expansiveness of a Communion, which nobody in these days talks about "dying of dignity."

The *N. Y. correspondent of the Church Year*, Florida, writes:—

The *Christian at Work* which is, we believe, Congregational in persuasion, is clamorous for a national marriage and divorce law, as the only check in our progress towards Sodom. It says "then all marriages outside of the legal requirements will be uniformly null and void, and the present easy-divorce-easy-marriage-again method of to-day will be done away with. In this matter we are going from bad to worse every year." We are disposed to say Amen, though we think God's law should be a sufficient enactment. But if the threat of a prison, will preserve our brethren without, from giving sanction to unlawful marriages let it come, though, as a rule, we are not much in favor of too much paternal government. The camel's head once within the tent is likely to be followed by his body, and the civil authority right to-day may be wrong to-morrow. Let Caesar take care of his own affairs and make the Church responsible for the laws of morality and religion. But public sentiment is rapidly crystallizing, and there is a growing anxiety for the preservation of the family and home. There is a Christian law for Christian people, and its voice will be heard.

### APOLOGETIC PREACHING.

We often meet with people who blame the average parochial clergy for not dealing more extensively in apologetic preaching. And it is very popular nowadays for a minister of the denominations to undertake with a confident assurance the supposed necessary harmonizing of the Bible and Science, or the regulation of the vexed question of the relations of Capital and Labor, or the meeting of the Agnostic, (with the Agnostic absent), and the demolishing of his citadel, and destruction of his armor. We say a minister of the denominations, because such are more addicted to the mode, but Church priests also often indulge in the same kind of preaching. To such the baccalaureate sermon of Rev. Dr. McConnell in Hartford, and an article by Bishop Coxe in the *Homiletic Monthly* for June might prove profitable reading.

There is no question but that such preaching is popular, and the man who so indulges is considered to be alive to the tendencies of the day, but after all the real questions are: Does this class of sermonizing accomplish its supposed end? Is such preaching the kind that the pastor is set to give? Or does such instruction serve to feed the souls with the Bread of Life, and build them up in the verities of the Christian faith?

We are ready to admit that the tendency to this class of preaching, and the desire for it is in part at least a healthy symptom of the day. It is proof that the minds of men are looking to the Church as the only agency that can answer the puzzles and set right the inequalities of the day and that the Church also is waking to a sense of her mission, and is prepared to bear the responsibility and its consequences. But because the Church must do this, does it follow that every clergyman is equipped for the special task, or that apologetics is the best pabulum for the souls that are fed week by week by the same hand in the same congregation?

As a matter of fact infidelity, scepticism, or discontent that antagonizes Christianity speaks always through the mouth of its best champion. Men trained in dialectics, equipped with knowledge, often enthusiastic with an honesty of purpose, enunciate the claimed new truths, their

followers but reiterate their utterances. Can the stripling orator, or man of God burdened with the ceaseless care of many souls, devote the time necessary for an equal equipment on the special topic? Can the average man of learning meet and conquer the specialist in his peculiar field? Too often we believe the hand of doubt is strengthened, and the cause of divine truth brought into contempt, by over-zealous attempts of these champions, who reckon not the peculiar training of their foe. One David there was that slew the Giant with a stone; it is not promised, (nor does experience prove it true) that to half-prepared champions is given the victory as a rule.

In all cases where definite assault is made upon the Church of God, there is need of a champion, but that champion should be as thoroughly furnished as his opponent. Every priest is not called to his work.

So too the assumption that doubt is prevalent in the congregation, is both unfair and untrue. Of the people who attend Church, the majority have not seriously doubted, and are in need of the positive comforts, and encouragements of the Christian faith. To many a youthful mind, the first thought of uncertainty has come from the suggestions of the pulpit-effort to annihilate doubt. And were doubters more numerous than they are, the peace of those who come for Christian nutrition should not be sacrificed to the captious requirements of the few. Of old "the common people heard Him gladly" and "because He spoke as one that had authority." The office of the pastor in the pulpit is still as of yore to declare the positive verities of the Word of God, not hedged about by "peradventures, and perhaps," but positively, tenderly, simply as did the saints of old. It is the old human nature that still needs Christ. Men are still burdened, care worn, heavy laden; changes and uncertainties are plenty enough on every hand, they come to the Church as one definite fixity, if that fails them if her doctrines have to be defended and apologized for, then truly they are "without hope and without God in the world."

So far as the world's story has gone it has not been the giant apologists, great though the debt of the Church is to them, that have best ministered to the people's needs, but the patient man of God, simply cherishing his flock.

So, too, while, thank God! the questions of poverty and woe, of capital and labor, are attracting great notice in the Church, yet it is not the pulpit that is meeting them, but the patient labor of men and women consecrated unto God, who are silently permeating the masses with the spirit of the Living Christ.

We fear that to many of our brethren these words may sound antiquated, and we know we are treading on dangerous ground. But we do believe that the relationship of the parish priest to the doubter should not be in the pulpit but in private converse; that scientific positions are not sufficiently fixed to admit of "harmonizing," for while we are constructing our harmony the dogma of science has changed; that economic difficulties offer to the parish priest his best opportunity to apply Christianity in personal ministrations; and that the people are as hungry for the old fashioned simplicity of divine truth applied to their daily needs, sins, experiences, as in any age before this. And the apologists should be specially-equipped champions, while the parish priest should declare with unfaltering positiveness of conviction and utterance the olden verities sealed, "thus saith the Lord."

And we are the more convinced of the correctness of this position by the witness of this single fact: while youth and enthusiasm often lead the priest to this apologetic warfare experience, which has seen a assault after assault upon the citadel of God and notes the Church of God still undisturbed as a city set on a hill (while her foes have perished), makes him