

to the construction of those temporary platforms which are needed for building and other purposes. People dwell so much on their temporary character that they forget the preciousness of the burden they bear—and may destroy in a moment of time—human life!

**DISLOYAL "GRIP."**—It is not without reason that the *Toronto Evening News* falls foul of the local comic paper for suggesting that Yankee money judiciously expended among Canadian legislators could ensure the prevalence of annexation sentiments. The editor of *Grip* knows very little about Canadian patriotism and integrity, if that be the idea he entertains. U. S. do not contain enough money for that purpose.

**\$2,000 BISHOPS.**—A delegate of the Provincial Synod wondered why a bishop could not live on \$2,000 per annum as well as a city priest. Some people are wondering why some city priests are not above trying to increase their \$2,000 to the detriment of brother priests who have far less—about one-half of that sum—to live upon. There cannot be much "Church extension" where there is so much desire for gain.

**"LESS BAREFACED ROBBERY"**—of God—said a delegate to the Presbyterian Alliance Council—is what we need in order to make effective aggressive work for Christianity. He instanced the average contributions for missions among the Christians of the United States as being only 50 cents per annum, or about one cent per week. A very small output for a very large machine—say twelve millions of adult Christians.

**THE ANGLICAN-PRESBYTERIAN BREEZE**, which some injudicious (though zealous) persons blew up at the recent Provincial Synod, shows the necessity of "bridling our tongues" by carefully chosen language. Probably nothing more was meant than "we would sooner have the Presbyterians with us than against us, and don't want their comparatively inferior system to prevail"—but the impression left was something much more unpleasant.

**TALMAGE ON THE CHURCH.**—The *Daily Graphic* correspondent elicited from the American preacher his opinion that the National Church in England is doing admirably well, and "her ministers are serving Christ's cause with true zeal. . . I never met a grander group of cultivated Christian gentlemen than the bishops. The Archbishop of Canterbury, with his pleasant smile and charitable views, is just like a summer morning to me . . . they have hearts as well as brains."

**MINISTERS AS INSURANCE AGENTS.**—Recent revelations have indicated a point at which special danger exists of imposition on the public—so many "retired" and "off duty" ministers dabble in insurance business, and meet peculiar temptations to dishonesty on account of the "cover" or "cloak" furnished by their sacred profession. Recent exposures show the wisdom of an effective Superannuation Fund, raising retired ministers above necessity of eking out an income.

#### DIVORCE.

It was well done that the "burning question" of the hour—so far as social life is concerned—should receive considerable attention at the Provincial Synod in Montreal. Living in close and continual contact and intercourse with the people of the United States, who have earned too well a world-wide notoriety for carelessness in regard to

the marriage contract, we are necessarily placed in daily and hourly peril of social contamination. There are worse poisonings than blood poisoning: poisonings of the mind and heart! The question of erecting a quarantine barrier against the importation of cholera is a small one as compared with protection from the deadly disease of family immorality. At one time

#### MARRIAGE WITH A DISEASED WIFE'S SISTER

formed a topic of immense interest, and around the question even now, wars, at times, are waged. But the noise of battle-din has passed far beyond that initial stage—a mere nibbling at the edge of marriage sanctity. Between a "deceased wife" and a divorced wife there is a wide gap of difference. It seems a comparatively small matter after all, whom a man marries after his wife is dead: though the consequent confusion attending disregard of the prohibited degrees, and the home-troubles connected with the removal of any of those barriers, are much to be deprecated. When, however, the holy bond is loosened by any other hand than death, it is time to question the right of humanity to free itself from a fundamental law of pure social existence.

#### CIVILIZATION ITSELF HANGS IN THE BALANCE

If marriage, from being an indissoluble sacrament, is to be degraded to a mere matter of "leasing" a partner or assistant, or property, for an undefined length of time, dependent on the continued consent of the parties to the contract, it is certainly the bounden duty of every Christian man to do his individual best to oppose and retard—if he cannot prevent—the ruin of Christian homes. Not to the English Church Union alone belongs the duty—but all Churches should form a union for such an object—if for no other. Here is a worthy meeting ground.

#### THE PROVINCIAL SYNOD

then did well to take up such a subject: but did not well to drop it or postpone it. We are aware that a difference of opinion arose, and was hotly contested, upon one detail of the question: but that minor point might have been passed over for the time being, in order to secure a speedy and definite pronouncement upon the main question—whether the social union is to be surrendered for any of the hundred and one trivial and puerile causes now set forth in ordinary bills of divorce. To minimize an evil is much better than to leave it untouched. Whether a limited permission may be given to the innocent party, in a divorce for adultery, to marry again: or what precisely the word "porneia" in the Gospel really covers—these are mere questions of detail as compared with the great one—whether there can be any divorce at all recognized for causes other than adultery, in any sense claimed for the word, the Synod owed it to the Church to pronounce upon that question without a day's delay.

#### MORE BISHOPS!

At the session of the Provincial Synod in Montreal, very important advance was secured in the settlement of the grave question of the necessity for a considerable increase in the number of Episcopal officers in the Canadian Church. We say "advance" because hitherto no attempt has been made to deal with the question on the large scale which is demanded by the emergency—to provide, so to speak, a "wholesale," rather than "retail" measure of relief for the distressingly maimed condition of our Episcopate. The spectacle of a quadruped trying to "progress" on three legs does no more than begin to describe the situation. An

effort to proceed on one leg instead of the natural four would more nearly describe the position of the Episcopal Church, so-called, *par excellence* (?), as it tries vainly to cope with modern—and especially American—difficulties. The Episcopal theory without adequate provision for practical working rather handicaps a Church in its rivalry with other systems.

#### TOO MUCH DIGNITY

has been the bane of the Anglican Episcopate, Palaces, thrones, large incomes, carriages, retinues of servants, are things natural enough in a "State Church," as such, but they form no essential parts of the Episcopacy proper—are rather impediments and obstacles to the right execution of the sacred office. Dignity and state there ought to be, but of a religious, not secular kind. In the execution of the Episcopal functions, nothing should be grudged which adds weight and worth to the aspect of the ceremonies performed—but that is a very different matter from the vulgar paraphernalia of a rich man, a "grandee" of the world. In the past—even in the colonies—we have dwelt too much on the carnal trappings of bishops as State officials, and, while we have been "dwelling" on such matters, rival organizations have been distancing a Church which boasts Apostolic form and force, as well as Apostolic lineage. The Church has been smothered with mufflers.

#### SMALL INCOMES

seem to be almost a necessity for the healthy action of the Episcopal functionary—not too small, but just enough to secure the spiritual working of the office. Experience seems to prove that the closer a bishop is identified with his clergy in this matter of income, the better for all concerned. If every bishop's income were provided by a percentage on the gross incomes of the diocesan clergy, we should probably reach thus an ideal Episcopate. Such a plan would have the advantage of being a "self-acting" provision for extension of the Episcopate and sub-division of dioceses. Waiting for the creation of a large endowment has hitherto been the curse of the Church. While the endowment is being slowly and painfully accumulated, the Church has to languish, working ineffectively, dragging on a maimed existence with inadequate machinery and curtailed powers of action. A "live Episcopate," which lives and works for the Church's welfare—not for "dignity"—is the great need of the hour.

#### A THIRD PARTY.

One of our correspondents, disturbed as all Churchmen must be by the prevalence of controversy in the Church of England, suggests as a remedy for the evil the formation of a third or central party, defined, if we understand him aright, by its determination to accept "the Prayer-book as it is" for its standard. The idea is plausible, not to say attractive. It resembles the proposal, which periodically makes its appearance, that there should be a "National party" in politics, and is likely to attract the same class of minds and to appeal to the same feelings. Both proposals rest upon the dislike of extremes which is inherent in the majority of Englishmen, and both aim at mitigating the bitterness of party warfare by taking the moderate members out of both parties and forming them into a third and separate section. This statement of the objects of the proposal is no caricature, and it clearly shows the hopelessness of the scheme. You cannot produce moderation by separating the moderates from the extremes; you rather intensify the party strife you wish to allay. It may, of