

"THE CHURCH AND SCHOOL-TEACHERS."

BY ANGLICANUS.

IN the DOMINION CHURCHMAN of December 13th, 1883, there appeared a communication under the above heading. Therein attention was directed, first, to the fact that while in nearly every locality where dissenters were in the majority, the Public School teacher, as both a teacher and a dissenter, had great influence; in other localities where the Church preponderated, there was not the same proportional influence, simply on account of the scarcity of true Church teachers. Secondly, this having been shewn to be true regarding the Maritime Provinces, it was shewn that the Church, taking the census of 1881 as a basis, in our own Province was inadequately represented in the Teaching Profession, so far at least as Secondary Education was concerned; and that the duty of supplying the remedy devolved upon themselves.

Since then nearly two years have swept by, and as yet the Church has occupied little, if any, new ground. To the Secular Educationist mildly apologetic for her own existence and the last to lay hold on his work, does she appear. True, from time to time she has protested against the Public School system; true, she has urged the duty of daily Religious Instruction; and yet the true way of "giving up and possessing the land" by sending an adequate number of skilled, qualified Church Teachers into the field, seems to have as yet been ignored. Allowing that the Church has been cruelly robbed of her rights, despoiled of her own by a legislative majority; as little will be regained by standing aloof, by sighing and crying over the past, or by cursing the present, as by squabbling over the length or the color of a vestment, or the position of a desk. Ever has the Church gained by the assertion of her rights, by coming to the front, taking the lead and throwing herself into the thickest of the fight against error; ever has she lost by standing aloof, by meekly apologizing in her existence as if she were a man-made sect, by bitter denunciation and re-primation of others. With her proud *prestige*, her venerable history, her rightful claims as an autonomous, autocephalous, Anglo-Saxon, British and yet Apostolic organization, when she speaks as a Church, all listen. For like reasons, the history of individual Churchmen are, as Churchmen, respected by all, so long as they keep in view the fact that as members of the Body of Christ, they dare not disgrace either His Name or His Church. Why, therefore, is it that in Secular Education she has not made her influence more felt? Because of indifference, and worse still, of the shocking, internal dissensions and struggles due entirely to the utter deadness which followed the revolution of 1688, wherefrom the Mother Church has but yet half recovered, and wherefrom the nearly-discovered Canadian Church is just beginning to awaken. Why is it that our sister Communion of Rome, inferior to us by forty thousand in number,

made up of every nationality—Scotch in Gleggarry; French Canadian along the Ottawa and in Kent and Essex; German in Bruce, Grey and Waterloo; Irish in Middlesex, Flamboro and Puslinch; Indian and African, and so on, no matter what race differences exist, presents a bold front and has a voice in the Educational affairs of our Province? Simply because in spite of race-difference position, &c., there is a Unity, built upon the innate, inner-consciousness of the Divine Origin of the Church, where may be found realized the promise, "Lo! I am with you always, even up to the consummation of the Æons." Uninfluenced by other considerations but influenced by these, the Church of Rome, not a disunited, heterogeneous rabble, but a well-ordered army, moves on, "conquering and to conquer." She required Separate Schools, and she acquired them; Inspectors for these were wanted, and they were given, ranking above and beyond the majority of Public School Inspectors, sitting in the Central Advisory Committee with High School Inspectors, the Director of Teachers' Institutes and others. One Trustee of every Collegiate Institute or High School Board, is now required to be a Roman Catholic; while every other Educational position is open to members of that Communion. In the Senate of Toronto University sit able, learned Priests, representing St. Michael's and other affiliated Colleges, and making their influence felt directly and indirectly. And whether all this be right or wrong it exists, and exists solely because the Roman Patriarchate, strong in its strength of age and of union, asks and dare not be denied.

What now is the duty of the Church of England? Separate schools are out of her reach at present; direct influence she cannot now bring to bear, and yet something may be done by way of beginning.

(1) Every true Churchman, whether cleric or lay, may easily ascertain whether within the limits of his County, Town, Riding or Inspectorate, the Church be adequately represented among the High and the Public School teachers, the word adequate meaning not only in number, but also in general proficiency and in true Churchmanship.

(2) He can also easily discover whether, for example, in such subjects as English Literature and British History, the Church be represented as an autonomous, autocephalous, Apostolic British Church, or whether it be made out to be a sect of Henry Eighth's time. Other points like these will suggest themselves to him, when, failing to obtain redress, if the Church be wrongly represented by the teacher, after appeal to him, he has the rights of any other rate-payer, and can avail himself thereof.

(3) Whenever positions are vacant from an Inspectorship or Principalship, down to the least remunerative Public School tutorship, he should use his entire influence, both direct and indirect, to secure these for those who combine ability, scholarship, educational proficiency, in a word, fitness for their work, with true sound Churchmanship.

(4) As many Churchmen as possible should, undeterred by the fact of low salaries, qualify

themselves for the all important task of not forcing, not cramming but educating the youth of the country; and thus, while obtaining a position, wield an influence over the community which is, to say the least, great.

(5) Those Churchmen who already hold educational positions should endeavor to further the interests of the Church both directly and indirectly. Directly, by taking their share of Church work as Church members; indirectly, by losing no opportunity of speaking a word in season, of rectifying historical errors, of making their influence felt, alike as men and as Churchmen.

(6) Finally, this article it must be remembered is merely suggestive and not exhaustive. Many other plans and ideas will occur to all, relative to the placing of our Church in its true Educational position, and if only a little ground be gained by what has been written above, it will not have been written in vain.

SOME PROTESTANT FALLACIES.

BY RICHARD FERGUSON.

THE BIBLE AND THE BIBLE ONLY

I.

IT is a very common expression among good Protestants that their faith is founded upon the Bible and the Bible only, and that they will believe nothing that can't be found therein or proved therefrom. And with this upon its face value no reasonable fault can be found by churchmen, because it is one of our fundamental principles, clearly laid down in the canons and formularies of the Church, and embodied in so many words in the sixth article, that nothing is to be required of men to believe as necessary to salvation, but what may be "read therein or proved thereby." And so we may safely say, that as Catholics and Churchmen, the Bible and the Bible only, is our rule of faith and life.

But in so expressing themselves, at least seven-eighths of Protestants, including a vast multitude of Churchmen, overlook one grand cardinal point. How and by whom is the Bible to be interpreted? The Bible is not a code of rules, regulations, or a directory of Public Worship, or a confession of faith in which is laid down in just so many words what a man must believe and what he must not believe. The New Testament with its four biographies, its book of memoirs, and its numerous letters public and private, was never intended as a compendium of dogmatic theology, but rather as an indirect but infallible witness to the Truth as held by the Church from the first. Thus we find it deals almost entirely with general principles, and only incidentally alludes to questions of discipline, ritual and dogma. As might be expected, there is great apparent ambiguity of language, not unfrequent seeming contradictions, many obscure allusions and numerous expressions, capable of two or more interpretations, which is just what we might look for in such a collection of letters and memoirs, written at different times by different men from different