

was preached by the Rev. E. S. W. Pentreath, B. D., Rector of Christ Church, Winnipeg, who took for his subject "the Unity of the Church," and on Sunday (September 4th) the Right Rev. Dr. Thorold, Lord Bishop of Rochester, England, preached a most eloquent and earnest sermon on the continuity of life that will long be remembered by those who were privileged to hear it.

NANAIMO.—St. Paul's—The annual Sunday school picnic of St. Paul's Church was held on Thursday (September 1st) at the Caedonian grounds, and was in every way a great success; some 60 children and many teachers being in attendance.

Capt and Mrs. Miller, of the Lindesfarne, with his young midshipmen, aided in many ways, and the flags kindly lent from the ship gave a gay aspect to the enclosure.

The Sunday school was never so prosperous as now, and the teachers are very devoted to their good work.

NOT LOST BUT GONE BEFORE.

Whatever life man has, it is in fellowship with Christ, wherein there is already made a beginning of that supreme life, of which the life of the family, of the nation, of the church, of the race, are so many types and foreshadowings. But while we look forward to the completed revelation of this larger life in which we shall each in due proportion consciously contribute to the fulness of a being of which we are made partakers, we know, at the same time, that nothing will be lost which belongs to the perfection of our present being. When Christ told His disciples of the death of Lazarus, He added to the name the one title which expressed all that Lazarus had been, all that he still was to them:—*Our friend Lazarus sleepeth.* When He brought relief to Martha, He repeated the word in which she had summed up the extent of her bereavement: *Thy brother shall rise again.* How it is that the fruits of affection and kinship can be taken up into and harmonised with a new form of existence we cannot tell. It is enough for us that, as Christ's words assure us, human ties have a living permanence in Him; that they survive the transitory sphere in which they have here found their growth; that they await a resurrection in which they shall be seen in their true glory. And, therefore, it is that when we bear to their last resting place those whom we have loved, these words, "I am the Resurrection and the Life," first greet us at the churchyard gate, with the certain promise that our love is not lost; therefore it is that we can humbly trust that when they shall be addressed hereafter to friends who shall carry us, forth we, ourselves, may at last know the consolation which they offer to those whom we have left.

—Canon Westcott.

We are creatures of habit very much. It is easy to fall into the habit of not going to Church; it is not difficult to form the habit of going to Church regularly. What we do constantly we do easily; what we do very rarely, even to writing a letter, we do with difficulty. The plea of not having time—Sunday dinners—family cares—exhaustion from the labors of the week, all these are excuses. If we want to, we can go to Church, and make going to Church fit in with all our week's arrangement. Many people do not go to Church because they have never made church-going fit in with their week's plan of life. It is a matter of habit. Of course if a man does not go to Church for fear of being hit by the sermon, or because he does not believe in the Church, here is something like an excuse to fall back upon; but not to go to Church for lack of time, or because household or family cares prevent—there is no excuse here worth considering.

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 have read with pleasure your Editorial Notes on the necessity of giving distinct and definite church teaching in our Sunday-schools.

In this connection I beg, as a layman, to direct special attention to those admirable "Manuals of Christian Doctrines," edited by the Right Rev. W. C. Doane, Bishop of Albany. The "Series" consists of three parts, junior, middle and senior grades, being a splendid *three years* course for each child. The Church Catechism is the basis throughout, with special teaching on The Holy Catholic Church. A child taking this course, under a fairly competent teacher, will be a source of strength to our Zion. Unless it is a feeder to the Church, the Sunday-school is, in my humble judgment a failure. And the only way to make it an effective feeder is by making it an *effective teacher* of the Church's History, doctrines and practice. There should be no "holding back, no mincing to please this or that particular one, but let the teacher, with a fair knowledge of the matter in hand, teach as in God's sight the "One Faith," which is the precious inheritance of our Spiritual Mother—the Church of England.

It is most painful to hear adult church folks talk, as for instance of the Church of England having had its birth in the reign of Henry VIII. Such people never were properly instructed in the school, or they could not give utterance to what is really a falsehood—a falsehood used alike by Rome and Protestantism in their common efforts to disparage the continuity of our Church from Apostolic days.

Rome teaches her children very definitely on two points at least: (1) That there is such a thing on earth as God's Church, and (2) that she alone is that Church. These two things are taught without fear and regardless of public opinion. She has in consequence a tremendous hold upon her people. Methodism, Presbyterianism, and all the other issues teach the tenets peculiar to each respectively, and that thoroughly; but we Church people alone appear to be afraid to raise our heads and proclaim our principles, alas! for fear of giving offence. There has been and still is too much of this false charity, and the Church has in consequence greatly suffered. For instance in the little town in which up to recently I resided, the very *cream* of Methodism once belonged to the English Church. This more or less prevails throughout Canada. But such should not be, and I rejoice to note that *two* of the fruits of the Catholic revival in our Church are becoming more and more manifest; the stoppage of the leakage not only to Rome, but also to the sects, and notably to the Methodist sect.

Let us, Canadian Churchmen, rally round our Spiritual Mother, who has summoned us to her aid. Let us study her history, her doctrines and principles more and more, and see that our children are instructed therein "to the intent that when they come up, they might show their children the same."

The signs of the times indicate a grand future for our beloved Church; but, if she would succeed, we must be true to her; and a most important way of fulfilling this duty is by instructing our children in the religion of the Incarnate One—and the Church and Sacraments of His own appointment. I hope you will continue to make your voice heard in this important work.

Yours truly,

W. P. S.

DIVINITY DEGREES.

SIR,—Some time ago a long letter appeared in the columns of the CHURCH GUARDIAN on the subject of Divinity Degrees, with the signa-

ture of "Fair Play" attached; but the opposite of fair would have been more correct, inasmuch as the degree of B. D. conferred according to the standard which he advocates, would be a great injustice to those who have fairly and honorably gained that degree according to the present standard which requires higher qualifications and attainments and greater scholarship.

In the highest and most distinguished Universities, the degree of B. D. generally comprehends that of B. A., or M. A., or both, consequently is higher and more valuable. To obtain the degree of B. D. in the manner suggested and advocated by "Fair Play" would certainly be to enter into the Temple of Honor, by another, less distinguished and proper way, than by the present legitimate and honorable door. There are many in Canada, as well as in the neighboring States, who in theory condemn titles, distinctions and degrees, who are really ambitious to possess them, but the objects of their ambition are placed too high for easy reach, and instead of putting forth all their energies to strike up so high for them, they cry to have them brought down to the level of their present attainments, so that they might have fame which would no longer be worthy of the name. The present age is characterized by its sham veneer, paste gild and tinsel which so many delight in, not so much, perhaps, because they prefer shams and shadows to realities and substance, but because they chiefly and cleverly represent things which they covet and would have the credit of possessing without the reality of possession, which is beyond their power. If there is any difference between this gratification and deception they are quite welcome to the benefit thereof, and in the word they are included all or any of those in the East or West who wear silk hoods and add B. D. to their names, but who may not possess the qualifications which the degree properly comprehends. To accommodate F. P. and others, and in justice at the same time to real merit, I would suggest that in cases where his plan is adopted of conferring the degree of B. D. the following should be added thereto and worked on the silk hood, M. M., &c.; which signifies minus Mathematics, and the rest of things essential but dispensed with for the sake of incapables.

JUSTITIA.

DISHONOURABLE PARTY WARFARE AND FALSE QUOTATIONS.

SIR.—My attention has been directed to a leading Editorial of the "Evangelical Churchman" so-called, in issue of Sept. 15th. After perusal of this most reprehensible article, the outcome of Pharisaism and false witness, in which brethren of the same communion and fellowship are charged with "relapse into Romish and Mediaeval error," "ignorance," "sublime audacity," *et hoc omne genus*, I turned from the page soiled with uncharitableness and sought in other parts of the same issue for some reflections of the beatitude "Blessed are the peacemakers for they shall be called the children of God;" and was relieved to find in its closing column the request on behalf of the managers of that paper that "it may be conducted in a proper spirit and to the glory of Him whose great name it is intended to honor." It is evident that sin is a bar to successful prayer, and the conjunction of an article of such uncharitable and disingenuous bitterness pointed afresh to the statement that men must either give up sinning, or give up praying. The attempted amalgamation is impossible. The animus of this unworthy article on the Nova Scotia Synod, calls to thought Dean Carmichael's *animadversion* "One of the great troubles in the Protestant churches has arisen, not from controversies in connection with standards, but from judging churches by the individual opinions of men connected with them—and sometimes by dis-