

"Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—  
BISHOP MACLAGAN.

#### THE CHURCH AND TEMPERANCE.

THE season of Advent is peculiarly appropriate for directing the minds of the people to those questions which are grouped under the general term TEMPERANCE. In the Collect for Advent Sunday we pray for grace to "cast away the works of darkness," of which works none are deeper in the shades of evil than intemperance, in the conventional sense, that is the immoderate use of intoxicating liquor. The Epistle more immediately alludes to this sin in the exhortation, "Let us walk honestly as in the day; not in rioting and drunkenness." The same idea as that which is expressed in the Collect in the larger sense, including all sinful deeds as works of darkness, being in the Epistle specially applied to drunkenness as not of the day, but the night. Every clause of the Advent Epistle is a temperance sermon, for every evil condemned is fostered by intemperance, and the good commended is only possible to those who are temperate, not in food and drink only, but in act and speech.

Of all the terrible debts which hang round a man's neck like a millstone, which fetter his body, soul and spirit, like a chained slave, none are so difficult to discharge as those which a drunkard brings upon himself by self-indulgence. All the round of obligations which exercise the nobler powers of humanity in discharging the duties of citizenship, duties of home, duties of the soul to God, duties of the intellect to its owner and to the race, duties of the body to society, to family, to posterity, all are left unfulfilled and that which constitutes a man's glory, his just pride, his highest joy and best good, duty done, becomes by neglect, his shame, his humiliation, his ruin in time and eternity. "Owe no man anything," rings with a clarion's warning force into the ears of the intemperate. But the sentence when completed with the words "but to love one another," adds cogency to the alarm and teaching to the exhortation, for love and intemperance are as opposed as light and darkness; self-indulgence, self in its meanest form, being the inspiring spirit of the intemperate, in whose hearts the fire of lust has burnt out not only love of God and man, but even love of self in its rational form.

The Church then has in this matter no blood upon her skirts, she has delivered her soul by warning the tempted and the guilty of their danger, and by calling all to their duty, Advent by Advent, since the beginning of her work. Not so only, but by proclaiming the whole counsel of God Sunday after Sunday, week-day after week-day, in time of festival and fast alike, sounding the trumpet in Zion and bidding the inhabitants thereof "Hear the Word of the Lord," in a round of Divine lessons read out through all the centuries and by teaching every soul born in or brought within her fold, "all things a Christian ought to know for the soul's health." It has been again and again said on Temperance platforms and will bear reiteration, that the Church was not only the first, but is the greatest, indeed the only "Gospel Temperance Society," into which Baptism is the sacred ritual of initiation. We would not belittle

the zeal, the labours, the moral victories of the promoters of the modern Temperance movement or chill their enthusiasm by an unkindly word. But when all is said, all allowed for, all generously recognized in their work which is of good report, there remains this fact, that they have used the weapons of the Church whenever and wherever they have triumphed, and where they have failed it has been where they have fought the devil with other weapons than those found in the armoury of the Church of God.

The Church of England is like a public target for the sects and those wonder workers, the moralists, who are so numerous in the ranks of the total abstinence agitators. With these the cry is kept up even to this day, that the Church of England has not been doing her duty in the cause of temperance. We question the wisdom of silence when such a charge is made. Our fort is strong no doubt, but none the less is it desirable to shoot down at sight every head raised from the enemy's entrenchments. We have been sadly at fault in this matter of vigilant watchfulness in silencing the guns of the enemy.

In this Canada of ours there are hundreds of total abstainers who have been alienated from the Church by finding no sympathy or sphere for their zeal against intemperance. Many, too, have been drawn into a most mischievous habit of perpetual association with the foes of the Church because they found in these foes hearty co-workers in the cause of temperance reform. It is not well, it is indeed very ill, for the Church to be so hide-bound in her discipline and routine and fashion, as to drive any of her earnest minded sons into dissenting ranks to find a sphere of work. Whatever good work is worth doing is the Church's proper work, and can only be done properly by her. That special exertions need making to check drunkenness, to discourage habits tending to intemperance, all admit; there is not a street, hardly a house in the land, which has not been darkened by this disgusting curse. The very position which our Church occupies gives to us peculiar powers, a high degree of special privilege, and the most effectual opportunities of working to counteract intemperance. The social elevation of our members, comprising, not at home only, but here, the more highly educated and refined, enables them to set an example of sobriety, to make irregularity in drinking socially recognized, as it is, a very low, vulgar, degrading habit. And this social force might be directed by the Church towards the discouragement of those habits of public drinking which are only too apt to develop into sinful indulgence.

Our Church, too, is free from the taint of fanaticism, she can therefore speak with authority to all reasonable men, and can teach them to "play the man" by using and not abusing those things of which the misuse alone is evil. We can remember the time when the Temperance movement led to such a neglect of the house of God as developed into a wave of infidelity, we can remember the Wesleyan body being as a body set against the total abstinence movement, we heard a six nights' debate between a Wesleyan minister and Dr. LEES, the champion of total abstinence; we know too that the coffee house movement and the social entertainment movement were both originated in the Church of England. To us it sounds therefore mere spleen or ignorance to speak of the Church as having been in any way distinguished as out of sympathy with or neglectful of the cause of temperance.

We repeat, that the Advent season is the Church's perpetual call to and witness on behalf of the virtue of sobriety. Total abstinence the Word of God does not enjoin as of universal obligation, therefore the Church does not make that negation take the place of a living grace like temperance. But to him whose will is so weak that use inevitably ends in abuse, use itself is manifestly sinful folly.

#### THE LATE DR. PUSEY.

IT is significant that the Romanist journals, without exception, as if acting under orders, have not had a good word to say for the memory of Dr. PUSEY. Their scurrility has surpassed even that of the most rabid Protestant journals, showing that in the case of anyone who staunchly defends the Church of England against her foes, Calvinistic, Zwinglian, Ultramontane or Agnostic, these foes, like HEROD and PILATE, in the condemnation of CHRIST, are not unwilling to shake hands and be made friends. Of all the attacks by the organs of the Vatican, not the least offensive was that which lately appeared in *The Month*, the organ of the English Jesuits. Such an exhibition of Jesuitical spite, malice and falsehood was to be looked for only from those who knew that the person so maligned had been all his life not only a breastwork but a bulwark against the errors of Rome, an exposé of her deceitful methods, and the rescuer of hundreds of souls from her all-devouring maw. The following selection speaks for itself, and involuntarily acts as its own accuser, by alleging as the origin of its spite, "Dr. PUSEY's determined, almost virulent, antagonism to St. Peter's See." *The Month* thus delivers itself:—

"Dr. Pusey presented the strange and self-contradictory sight of one who professed himself a Catholic, yet vehemently attacked the Catholic Church; defended the Real Presence of our Lord in the Blessed Eucharist, and at the same time declared that the bread and wine were really there; asserted the Divinity of Christ, and assailed the honor due to her whose dignity is wrapped up in the dignity of her Divine Son; professed to submit to the voice of authority, but at the same time claimed the right of drawing the line where that submission must begin and end. . . . The determined, the almost virulent antagonism of Dr. Pusey to St. Peter's See led him to words and acts which must, to put the matter gently, have been to him a serious cause for regret when he looked at them in the light of eternity. Not once or twice alone was he successful in persuading those who were looking with longing eyes to the Church of the Living God to remain to their life's end in 'the city of confusion and the home of strife.' More than once he offered to be himself responsible before God for the safety of the souls of those who, in consequence of this offer, turned their back upon the Church, and to answer at the judgment-seat of God for their hope of salvation not being endangered by their remaining Anglicans. We will hope that, like St. Paul, he has found mercy 'because he did it ignorantly and in unbelief.'"

This extract serves amply to refute the wicked calumny spread abroad by those whose opinions and acts are more dishonourable, because more dishonest, than those of the sons of LOYOLA, that Dr. PUSEY was a disguised member of that fraternity, playing into their hands while he seemed to be working against them—a position so peculiar and so contradictory as to refute itself. There are, however, still a few left who will assert that the character of the deceased Oxford theologian is only another device of Jesuitry to lead souls astray, by professing to curse one whose memory it nevertheless holds in benediction.

#### A NEW FORM OF SCHISM.

THAT like breeds like, that grapes do not grow on thorns, nor figs on thistles, is being constantly shown by new developments of schism, which is prolific in bringing forth divisions and