

The Sunday School to some extent has made society alive to its own blundering, and society is now sitting at the feet of the Sunday school Teacher, learning, as a Sunday School lesson, to recognize that there are nobler duties, graver responsibilities, higher and more solemn functions in this life than men are prepared for by secular education.

We repeat, then, that the relation of Sunday School to society is that of a Teacher and Prophet, a Missionary Shepherd, a Conservator of social unity, a Reconciler of social difference, a Healer of social wounds, a Witness of social brotherhood. When the Austrian plenipotentiary volunteered formally to recognise the French Republic in the Treaty of Campo Formio, Napoleon said, "It is as clear as the sun and requires no acknowledgment." So we answer, as clear as the sun is the relation of the Sunday School to society—the relation of service by one and obligation of the other. How best Society may discharge that obligation may be learned from this pregnant saying of the French philosopher: "When the service of the public ceases to be the principal concern of citizens, and they prefer to discharge it by their purses rather than by their persons, the State is already far advanced toward ruin."—(*De Contrat Social, ch. xv.*)

So with that State of States, the Church of Christ, we do not want the service of the purse without the service of the person, and society is exercising suicidal influence wherever it places hindrances in the way of personal devotion to Sunday School work.

"Usefulness," says Kingsley, "to others is the law of earth and Heaven. God is perfectly powerful, because he is perfectly and infinitely of use; and perfectly good, because He delights utterly and always of being of use, and therefore we can become like God only in proportion as we become of use. All life, all devotion, all piety, are only worth anything, only Divine, only God-like and God-beloved as they are means to this one end—to be of use. The whole world around us, and the future too, seem full of life down to its murkiest and foulest depths, when we remember this great idea, 'an infinitely useful God' over all, 'who is trying to make each of us useful in his place.'"

That is the crowning glory of the Sunday School, it is infinitely of use to society and of use also to God by helping on the furtherance of His design to draw all men into the enjoyment of the society of Himself on earth and to be for ever among the Society of the Redeemed in Paradise.

Thus briefly have we set forth what, we hope, all will admit to be such a relation of our Schools to Society as establishes an incontrovertible claim to honor, sympathy and support. We claim, also, to have shown that Society, on the other hand, has the right to demand that our Schools shall be carried on with all possible efficiency. To this demand we reply, "Let Society give us its most cultivated, most skilful, most earnest members, the Sunday Schools will then develop an educational power for good which will make it the right arm of the Church, and one of the most blessed educational factors in Society."

N. B.—A copy of the Essay republished in our last three issues will be sent on application to Editor Dominion Churchman.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

ROMAN INCONSISTENCY IN THE INVOCATION OF SAINTS.

XIII. Even apart from the theological heresy and

rebellion of the practice, as just exemplified, and the absence of any certainty of its utility, however modified and purged from these sins; there is another fact which shows the further inconsistency and uncertainty about it. If there be any truth in the doctrine at all, one thing must necessarily follow, that the fittest person to invoke are the most eminent Saints, those of whose holiness and acceptance with God there can be no doubt whatever. But in actual practice this is not the case at all, except as regards the Blessed Virgin and St. Joseph. For example, take the "Raccolta." There is not one indulgenced prayer to the Archangel St. Gabriel, or to any Apostle, except St. Peter and Paul, not even to St. John, the Beloved Disciple; none to St. Stephen the Protomartyr, nor to St. Mary of Bethany. But there are such prayers to purely minor and wholly insignificant persons, like St. Aloysius Gonzaga, St. Stanislas Kostka, St. Michael de Santi, and St. Nicholas of Bari, who cannot, on any estimate of their merits, be ranked with the great New Testament worthies, nor even with saints like St. Athanasius or St. Augustine, who are never popularly invoked at all. Often, too, prayers addressed to persons whose life and acts make it fair to say that if they be so much as just barely saved, it can only be by God's prerogative of mercy, as in the case of Pope Pius V., the ruthless inquisitor, the stirrer-up of war and rebellion, the encourager of Philip II. in his many crimes, including the slaughter of his own son Carlos, the instigator of the Emperor in breaking his treaty, with the Turks, on the ground that no faith or oath need be kept with an infidel, the plotter against the life of Queen Elizabeth. And sometimes, at least, they are addressed to persons who there is no reason to suppose ever existed at all; such as St. Filumena, a virgin martyr, never heard of till 1802, and invented then on faith of a fragmentary inscription which was declared on the faith of somebody's dream, to prove her existence. There is thus a further uncertainty as to whether many of the personages invoked are real Saints, and the practice is shown to be a more restless love of novelty and fashion, not a matter of true and fixed religious principle.

TO CORRESPONDENTS.—On our return from our holiday trip, we found so large an accumulation of Diocesan and other matter, that we are compelled to hold over the larger portion of it for a future issue.

Diocesan Intelligence.

NOVA SCOTIA.

[FROM OUR OWN CORRESPONDENT.]

BAYFIELD.—*Holy Trinity*.—A visit from our father in God is always refreshing; it is not less so when special work is expected and performed by the Bishop in a parish. The new Church of this mission, which, for various reasons had remained unconsecrated since its acceptance in 1877, was formerly set apart from profane and common uses, and dedicated to Almighty God on Tuesday, 3rd day of August, 1880. This is a day long to be remembered by the little flock in this mission.

The day dawned bright, auguring well the joyousness and happiness that marked it throughout. The Lord Bishop, accompanied by his Chaplain, carrying the pastoral staff, for the time being, the Rev. D. C. Moore, of Slatterton, was met at the western door by the Rector, the Warden, and the Rev. Rural Dean Hamilton, and the Rector having read the petition, copied from the Form of the Provincial Synod, his Lordship assenting to the consecration, the usual service was heartily rendered. Before the reading of the sentence for consecration, the Bishop took occasion to point out in his felicitous, clear and able manner the nature of the rite, and the object of its performance. He highly eulogised the energy and zeal of the people in thus building a House of God. He pointed out its symbolisms, from the font at the entrance, to the Lord's Table raised to its proper place within the sanctuary of the Church. Outward and inward, in its finishings and furnishings, the building was eminently designed for its establishment—the worship of Almighty God.

His Lordship next delivered an eloquent sermon, after which, assisted by the Rural Dean and other clergy, the office of the Holy Eucharist was proceeded with, forty receiving the body and blood in that feast.

As this building has been already referred to in your pages, it is unnecessary now to make any lengthy reference to it further than to say, that it is a neat, gothic building of wood, harmonious in its proportions, substantial in its finishing, pretty in its appearance, and, I believe, architecturally nearly perfect. It is intended to accommodate from 160 to 200 people, and best of all, the seats, comfortable for sit-

ting and convenient for kneeling, are free and unappropriated. It is all of native wood, except the Credence, which is of beautiful English oak, of the correct design, and the Altar railing being of rich black walnut. I believe that all who have seen it, have admired the richness and appropriateness of the central lancet of the east window. It is a sublime subject—the Ascension of our Blessed Lord. He is represented just in the act of leaving the earth, while six of the Apostles—three on either side—among whom is St. Peter with the keys, is represented as gazing up to witness this act. The work was executed by the well-known firm of Wailos, Son & Shang, of Newcastle, on Tyne, and cost \$140.00, being 11 feet high by 21 inches wide. The whole of the glass was obtained from the same firm, and reflects the greatest credit upon their ability and integrity.

After the conclusion of the morning service, the Bishop and one of the clergy, with the Rector, and Dean, drove 15 miles to an out station, for the administration of the Apostolic rite of Confirmation there. At the hour appointed a large congregation was assembled and Evensong having been said, the Bishop proceeded in his accustomed searching, able and convincing manner to address the candidates. He prefaced his remarks, however, on this occasion, by a general resume of the Scriptural arguments and primitive usage in support of this rite, especially instancing St. Paul's argument placing this doctrine at the foundation of the principles of our Holy Religion, and joined with Repentance, Faith, Baptism, Resurrection and the Judgement. "Had Christians the liberty to reject this one of the principles while professing, to receive the others?" The candidates—eleven in number—were then presented and received amidst the most solemn silence, and it is trusted, accompanied by the increase of the grace, of the Holy Spirit, by the laying on of hands. The Church having been thoroughly renovated, a work carried on by the faithful during the last twelvemonth, was tastefully and elaborately decorated, pots and vases of flowers having been liberally supplied.

This portion of the mission, for some time had remained very inactive, being also reduced to a small number of Churchmen, is being now, thank God, revived, invigorated and thoroughly aroused.

The Bishop with the Rector, returned the same evening to Bayfield, to join the next morning, in some respects, in the most solemn and edifying service of this visitation. Although but fourteen candidates had been prepared for confirmation, yet the manner in which some of them had been won over to a stronger attachment to the Catholic Church, and the beseeching way in which others, (the Rector, being compelled to restrain them,) had to ask for this blessing, and withal to see others, only a few days short of, or a few days beyond the required age coming trembling by, humbly, and believingly to be cognizant of it all, to witness it, to join in it, was certainly more than interesting. The occasion was one, from first to last, of unmingled joy, and doubtless will bear fruit in Eternity.

MONTREAL.

[FROM OUR OWN CORRESPONDENT.]

An Ordination was held in Aylwin on the 1st Sunday in August. The Bishop on that occasion admitted to the order of the Diaconate, Sept. Thicke, a student of the Dio. Coll. As an Ordination Service is always an attractive service, even in the Cathedral City, we may be sure it is doubly so to the people in country Missions where Episcopal Services are less frequent. This Ordination on the Gatineau, in a Mission where the country Clergymen are loyal and faithful, proved to be so. The Bishop was assisted in the service by the Ven. Archdeacon Lonsdale and Rev'ds Messrs Naylor of Claremont, Fuller of North Wakefield and Loughurst of Hardley. This latter gentleman, who is an accomplished musician led the singing. The Church was crowded to its utmost capacity. The result of this service being heard and seen here, will doubtless be the strengthening of the attachment that the present and rising generation have to the Church of their fathers. We are pleased to note that so many of the Clergy were enabled to leave their Missions to grace and add importance to the occasion.

His Lordship held service in the small but neat little Church in Alayne on the Saturday previous. There was no Confirmation Service, at which we are surprised. On Monday following the Ordination a Missionary Meeting was held in Aylwin Church. The Pikanok was visited on Sunday evening. The Archdeacon who accompanied the Bishop, and to whom a journey up the Gatineau, or across the country is now a most fatiguing operation, must have felt intense gratification at witnessing such congregations and in Churches where the Services can be conducted in decency and order, and provided in a good measure with all necessary furniture that thereto appertaineth. For to the Archdeacon is due the credit of