

Good Shepherd to care for the human world all astray, "like sheep on the dark mountain!" What it cost Him in the way of self-humiliation! He was the Son of the Highest; one with God Himself; one in essence—"I and My Father are one" (St. John x. 30), He says; one in wisdom—in whom," says St. Paul, "are hid all the treasures of wisdom and knowledge" (Col. ii. 3); one in power—"all things were made by Him" (St. John i. 3), says the fourth evangelist; heaven's Prince; the adored of angels and archangels; yet all this celestial companionship, honor, worship, glory (Phil. ii. 6-8), He laid aside, and put Himself within the limits of time and earthly relations, so as to make provision for our eternal welfare. What it cost Him in the way of actual suffering! It has been a matter of human speculation, whether or not Christ bore in His own person all the suffering which the whole world otherwise must have borne. The matter may be dismissed, as in no way making an essential element in His one atoning work. Suffice it to say, that every feature of the struggle shows it to have been a cause of great physical, and more mental, suffering, at last ending in a death of untold agony on the cross. What love! He flees not when danger is nigh. We have seen how the shepherd-boy risked his life to rescue a lamb (1. Samuel xvii. 34-36). The "lion" and the "bear" do their worst on Him (Is. liii. 5), that we might escape. This Good Shepherd gave His life for those who hated Him. "Greater love," he said, "hath no man than this, that a man lay down his life for his friends" (St. John xv. 13). What, then, His self sacrifice but loves supreme ideal!

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#### CHRISTIAN UNITY.

##### AN APPEAL TO OUR CLERGY AND SUNDAY SCHOOL SUPERINTENDENTS.

There are not wanting many hopeful signs that, after centuries of theological strife, Christendom is at last learning to catch something of the spirit of the last recorded prayer uttered by the great Head of the Church:—"That they all may be one."

The fraternal greetings lately interchanged between Synods of our Church and representative Councils of other Christian bodies,—the resolution of the Provincial Synod respecting "the possibility of honourable union,"—the notable article in *The Century*, by a Presbyterian Professor in Princeton Theological Seminary, on "The United Churches of the U. S.,"—the recent Declaration of the American Bishops, and the unanimous resolution of the House of Deputies in the General Convention of the American Church at Chicago,—the cordial response of the Council of the Congregational body at their Andover meeting:—all these show a trend of Christian thought and a consensus of Christian sentiment which twenty years ago would have seemed but "the baseless fabric of a vision."

Yet some day the vision shall be realized—the Divine prayer shall be fulfilled. In its fulfillment our Church is doubtless destined to play no unimportant part. But we can scarcely hope to see the "unification of Christendom" until we first learn more perfectly the lesson of union among ourselves. This seems to be the great lesson of the time, the duty of the moment. Let us not overlook it, because it lies just at our feet, and missing the substance, grasp at a shadow,

"Seeking for some great thing to do,  
Or secret thing to know."

It seems to us that one great step toward unity, would be the adoption throughout the Canadian Church of a single series of Church Sunday School Lessons.

Something of this sort has recently come to pass in the American Church, where a system of Sunday School Lessons known as the "Scheme of the Joint Diocesan Committee of the United States," has been

adopted in sixteen Dioceses. But the Sunday School system of the Canadian Church is still, to say the least of it, somewhat heterogenous. Even in the Toronto Diocese children are instructed out of all sorts of text books, from the manuals of Bishop Doane to the "International Series," (with or without variations) and the "undenominational" papers of David C. Cook. Elsewhere there seems to be even a more "plentiful lack" of system.

Can we not learn a lesson from the Mother-Church and the Mother-land, where the Church Sunday School teaching is to a large extent uniform and of a thoroughly Church character? This has chiefly resulted from the work of "The Church of England Sunday School Institute," a great Sunday School Association, formed and conducted on the broad and comprehensive basis of the National Church, and numbering among its promoters and patrons the four Archbishops, Canterbury, York, Armagh, and Dublin, all the thirty-five English Bishops, most of the Scotch and Irish Bishops, and twelve Colonial Bishops. Among its supporters are the Deans of Westminster, York, Windsor, St. Paul's, and of many other English Sees; with such laymen as Lord Selborne (Sir Roundell Palmer), Lord Halsbury (Sir Hardinge Giffard), Lord Herschell, Lord Harrowby, Lord George Hamilton, and others. Its text-books,—prepared by well-known teachers like the Bishop of Sierra Leone, Bishop Titcomb, the Rev. Prebendary Row, Rev. J. F. Kitto, Rev. E. P. Cachemaille, Rev. Cluny Macpherson, Rev. John Watson, Rev. John Kyle, Eugene and Sarah Geraldina Stock, are second to none in the world, and incomparably superior in matter, method, scholarship, and tone to any American Sunday School publication which we have yet seen, whether "Church," "Semi-Church," "denominational," or "non-denominational."

Less than six years ago,—on the recommendation of the Lord Bishop of Toronto, and after careful and exhaustive examination—these text books were adopted as the basis of the church Sunday School teaching of this Diocese. Now they are used in every Diocese throughout the Dominion, and by Church teachers of every shade of opinion. In the Diocese of Toronto, for example, according to the last statistical returns to the Synod, more than 75 per cent. of the Sunday Schools which use any leaflets at all, have adopted those which are prepared by the Diocesan Committee and based upon the text books of "The Church of England Sunday School Institute." In other Dioceses the proportion of schools which use the "Institute Leaflets" is not yet so large; but we feel confident that as their merits become better known, their general adoption is only a question of time. We therefore venture to urge upon all our Clergy and Sunday School Teachers a careful examination of these publications,—convinced that their perusal will lead to their use.

We invite communication and assistance from the Sunday School Committees of other Dioceses in the preparation of the "Institute Leaflets" and of the Teacher's Assistant;" and if we can thus improve upon the methods of our American cousins and agree to educate the "coming race" of English Churchmen on the lines laid down by the Mother-Church herself, we may confidently look for the early dawning of that often prayed-for day, when, in the Master's words, there shall be "One Fold and one Shepherd."—*Teachers' Assistant.*

### Home & Foreign Church News.

From our own Correspondents.

#### DOMINION.

##### MONTREAL.

LACHINE.—Rev. R. Macfarlane, rector of Lachine, called a special vestry meeting Monday evening to consider the advisability of selling the old St. Stephen's church at the back of the convent. A new site has been purchased on which it is intended to erect both church and schools. A large number of parishioners attended, many of whom objected to the removal of the bodies from the graveyard, others argued that the sale would be in direct opposition to the bequest of the original donor. The Rector said that the necessity for removal was owing to the fact of the nuns intending to erect a church close by at an expense of \$30,000, and to the proposed erection of gas works and a steam laundry immediately opposite, which would completely hem in the church. Then, again, the nuns had kindly prevented their pupils from playing and exercising during the hours of divine service, but now it was contemplated to enlarge the convent they could not do so in future. The convent authorities offered \$4,000 for the church and grounds, but the meeting passed a resolution

authorising the sale to the nuns for \$7,000, provided the sale was legal. It was stated that an Act of Parliament would be required to effect the removal.

The Church people of the Eastern townships are trying again to resuscitate the Dunham Ladies School, with little prospect of ultimate success. Several plans have been suggested, but until it is made a diocesan institution, the trustees may find that the area of patronage is too limited.

The annual missionary meeting of St. Thomas' church was held on Sunday evening the 20th inst., the Bishop of the diocese presided. The rector, Mr. R. Liadsay, referred to the increasing generosity of his congregation to the Mission fund. Mr. R. H. Buchanan, a layman, presented figures that clearly showed the immense work done by the Church on every Continent. His Lordship touched up the laggards and the indifferent by exposing their selfishness.

The monthly meeting of the Diocesan Sunday School Institute was held in the Synod Hall on Monday evening the 21st inst. The chief feature was a highly interesting, lucid, and churchly paper on the Collects by the Rev. L. N. Tucker, assistant at St. George's church. This paper deserves publication, and would prove a useful tract in the hands of all Sunday School teachers.

Mr. R. H. Buchanan, the popular superintendent of the Cathedral Sunday School, gave an address on the vexed question of Sunday School Entertainments. He placed children's services in public halls among the entertainments, which brought out the criticism of Dean Carmichael and others. The large audience of Sunday School teachers must have been benefitted by the two papers and the lively discussions.

#### ONTARIO.

OTTAWA.—*White Cross Brotherhood.*—The members of this Society, at their last reunion, met in St. George's Sunday Schoolroom. The Rev. Mr. Hannington occupied the chair. The Secretary, Mr. W. Q. Ketchum, read the minutes of the previous meeting, after which communications received from Rev. Dr. Roe, of Lennoxville P. O.; Rev. Mr. Kaulbach, Truro, N. S.; and Rev. A. Jarvis, of Carleton Place, Ontario, were read and submitted to the meeting.

Dr. Wicksteed referred to the matter of procuring the services of Mrs. Bradley to lecture in Ottawa, but Mr. N. W. Hoyles, of Toronto, reported that that lady had suddenly been called to England, owing to illness in her family. He said, however, that a Miss Frances Willard, who was widely known as a temperance lady lecturer, he thought would be induced to lecture in Ottawa, at a public meeting which the Society is likely to hold in the near future. The Rev. Mr. Muckleston then moved, seconded by Capt. McElhinney, the following motion:—

"That it is not expedient that the detailed account of the ordinary meetings should be made public."

In support of his motion, the rev. gentleman said that it had caused him much pain to see a report at length of a speech, which he had made at the Christ Church meeting, appear in the press; the proceedings of the meeting, he said, were read by ninety per cent. of women and children, and that they dealt upon matters of a very delicate nature. In his opinion it would be better if the individual members of the Society furthered its interests not by the publication of the proceedings of the Society, but by strenuous personal efforts.

Mr. W. L. Magee said that he did not altogether agree with the views expressed by the rev. gentleman. It might not be desirable to have detailed reports of the proceedings reported in the public press, but where should the line be drawn? The Society by the circulation of the tracts, touched upon matters just as delicate as those reported by the press.

Dr. R. J. Wicksteed said that a motion had been made to suppress the publication at length of the proceedings at the meetings of the Brotherhood; and the reasons advanced in support of the motion were two, viz, (1) that the Ottawa Guild was not sufficiently numerous to warrant the drawing of so much public attention to its doings; and (2) that the matters discussed there, and forming the reason of its existence, were of such a nature as to horrify, disgust, and perhaps to excite prurency, and should therefore not be presented to the eyes of pure and unworldly readers. As to the first argument—the argument of mock humility, fear, and timidity, it had no weight with him. The greatest social and moral movements had been started and sustained by a few earnest men. He gave instances from the experience of his own busy life, of the mighty power for good that a few men devoted to their work possessed, being able to reach the eyes and hearts of multitudes through the press. As he had stated at previous meetings, he had reported the transactions fully, not from egotism, a desire to magnify himself or the Society he belonged