

mind and the heart a bias in favour of every intellectual and moral perversity. Well-directed knowledge is a power for good—let all look to it that, so far as their influence extends, the knowledge of the age is directed towards the accomplishment of this good.

The Church Militant.

One of the greatest hindrances to the onward march of the Church of Christ is the spirit of weak compliance and submission to the maxims and practices of an un-Christian world. "Let us have peace," appears to be the motto of many a one who has been sworn to "fight manfully against sin, the world, and the devil."

It is a pitiful mistake to suppose that "peace at any price" is consistent with the principles of Christianity. To attain peace is the end of the Gospel, but the attainment of this eternal harmony is a victory gained through striving and battling. Before the victory shall be won, the line must be distinctly drawn between the forces of good and the forces of evil. They shall be clearly pitted against each other, and no peace declared until the powers of sin give way and cry,—Enough.

"Ye shall hear of wars and rumors of wars," saith Jesus, the Prince of Peace, to His disciples, "See that ye be not troubled. For the end (of peace) is not yet." How could it be before the vanquishing of error and sin? Again He says, "Think ye that I have come to send peace on the earth? I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household."

And more. "He that loveth father or mother more than Me (*i.e.* more than the truth, more than duty, more than righteousness) is not worthy of Me, and he that taketh not up his cross and followeth after Me, is not worth of Me."

We must break up, if needs be, our dearest loves, and our nearest relations of friendship, and crucify our peace rather than compromise principle, or violate conscience, or countenance sin.

No fear of losing caste in society, no fear of losing custom in business, no fear of any diminution of pleasure, no fear of any earthly loss or harm, must prevent the Christian standing forth for the pure right, as his conscience, taught of God, perceives it.

Each man for himself, let it be seen where he stands. If he be the disciple of Christ, let him be known as such by his fearless declaration and showing of his colors. Let him be known as a Christian in society. Let him be known as a Christian in trade. Let him be known as a Christian in politics, applying and exemplifying everywhere the principles of his pure faith. Let him "have no fellowship with the unfruitful works of darkness," but, by fearless rebuke, let him bring every sin to the light that it may be manifest that he sees it with the eye of purity and hates it with the spirit of holiness.

So may we hope for the day when neither a spurious charity, crying, "Peace! peace!" when there is no peace; nor a dread of the reproaches of others; nor a fear of temporal losses or dangers, may prevent the compact unity and the sure success of the advancing Church of Christ in her conflict with the powers of darkness.

Editorial Notes.

The critical state of affairs in the Soudan has provoked an outburst of patriotic feeling from one end of the Empire to the other such as the present generation has never before seen. Not only in Great Britain itself, but in her most distant colonies, the desire to participate in the struggle to retrieve the nation's honor is so general that the Government is embarrassed by the numbers of men volunteering for active service. To New South Wales belongs the honor of having offered not only to raise a large body of men but also to equip and transport them to the seat of war at the expense of the colony. This is practical patriotism and we are not surprised to learn that the offer has been gratefully accepted. Why cannot the same thing be done by Canada? We hear of officers volunteering to raise Canadian regiments, but not a word about defraying the cost. Let us not be out-done by our Australian fellow-colonists, in proving to the world the genuineness of our loyalty to the British Crown.

We frequently hear and read of the decadence of the personal power of the occupant of the throne, and many persons seem to have imbibed the notion that the Sovereign of these realms is merely an ornamental figure-head, with no real influence in the affairs of the Empire. Those who have read the life of the late Prince Consort, know that the popular belief on this subject is greatly exaggerated, and that, in point of fact, the Monarch is a very real, although probably, a diminishing Power of the State. This is frequently illustrated in the appointment of the Bishops, who, although they are usually nominated by the Prime Minister of the day, must be approved and is sometimes designated by the Sovereign. It is a well-known fact that the late excellent Archbishop of Canterbury owed his promotion more to the favor of the Court than to any other cause, and it is generally surmised that the latest nomination to the See of London was made at the personal instance of the Queen. It redounds greatly to the credit of our present beloved Sovereign that the episcopal careers of her nominees have, almost without exception, amply vindicated the wisdom of her selection.

Bishop Ryle has been frequently accused of being a partisan-Bishop, and some of his episcopal utterances have unfortunately lent color to the accusation. We are pleased, therefore, to learn that on a recent occasion, his Lordship administered a stern rebuke to certain parties in his Diocese who desired to make him an instrument of their party prejudice. It appears that a wealthy citizen of Liverpool, a Mr. Horsall, has built a magnificent church in that city to the memory of his deceased father, and that among the clergymen who were requested to preach on the occasion of its consecration were the Rev. Canon Hole and Mr. Mackintosh. The names of these gentlemen acted on the sensibilities of the Liverpool Puritans as the traditional red rag is supposed to act on a certain animal of bellicose tendencies, and straightway they got up an impertinent petition to the Bishop, praying him to defer the consecration and to inhibit the obnoxious clergymen from officiating in his Diocese. Bishop Ryle promptly replied that he would do nothing of the kind; that it was his business not to make laws for the government of the church, but impartially to administer them, and that he would not take up a position in which neither law, custom, nor public opinion would support him. Of course, the consecration took place as announced and the Bishop

preached an admirable sermon, in which he insisted in eloquent terms, on the importance of unity and said that all ought to be thankful for the large amount of liberty in worship permitted at the present day.

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,—Your editorial note upon University Federation, in your issue of the 4th. inst., struck, I believe, a responsive chord in the minds of a large proportion of churchmen in the Dominion. It is a happy thing that the church and her interests in all aspects, cannot be compressed into diocesan, parochial, or even provincial limits. The Church paper rightly claims freedom from narrow constraints, and ought to view all questions from the highest stand-point and widest range. Your reference, therefore, was greeted as a quota towards the fulfilment of this responsibility. The question, in Ontario, is evidently looked upon as one concerning themselves, and under the direct weight of influences with which churchmen there are holding individual conflict. Granting this most favourable feature to Diocesan workers, is the proposed course one which is compatible with the principle which lies at the very foundation of religion as opposed to secular education? Religion and learning the Church has for centuries contended for, and the principle, however in less favored times, or amid corrupted surroundings, abused, is as true to-day as it has been in any age of the Church. In fact, it is just now under the painful fruits of secular education, being revealed in hideous shape in stalking immoralities of private, social and commercial life, that the oscillation of the pendulum of public opinion is inclining towards the safeguard of society itself in the Scripture rule that "the fear of the Lord is the beginning of wisdom." The secular newspapers now and again voice with unexpected disingenuousness, the failure of secular education. Is the Church, therefore, in any of its strongholds, or even in its embarrassed fortifications, to parley with its pronounced opponents in the very crisis which points both a *Mission* and a victory? The actions of the Trinity College authorities has excited surprise and comment. Even on Diocesan grounds, there ought to be cherished traditions, which forever would save her from that deepest of humiliations, which crouches before the enemy and makes her join her acclamations at the very thought of her adversary. The shades of "John, by Divine Permission first Bishop of Toronto," might well be disturbed at the mere mention of this as within the range of possibilities. This entertained project has inflicted a reproach upon the principles for which the noble Founder of the University of Trinity College so gloriously struggled, under circumstances of, apparently, insuperable difficulty, in comparison with which present exigencies are trifling and inconsiderable. It is to be hoped that the authorities of the University of Trinity College will pause before proceeding further with a scheme which is fraught with serious consequences to the Church in their own Diocese and Province, as well as in other parts of the Dominion. There is a trust, arising from the foundations of the past; there is a duty plainly amid the unsettled fluctuation of the intellectual and religious world in this time present; there is a solemn *stewardship* in view of the possibilities, which are verging into the strongest probabilities, in the near future. As the child of one of the noblest of Canada's Episcopate—as the fruits of the liberality of Churchmen in Canada, England and the United States—any such momentous step as that proposed in reference to Trinity College ought to receive the sanction, after mature consideration, of the entire Episcopate, if not of the General Assembly or Synod of the Church.

Yours,

CHURCHMAN.