

Bishop of Quebec. A similar publication by the same author and publisher is *Our Church Manual*, suggestions for devotions at home and in church, with a preface by Canon Maclear. The authorship of these, as well as their inherent value, will make them popular with Canadians.

FATHER HALL has not forgotten his loyal admiration and affection for his old comrade-priest in Boston—Phillips Brooks. Recently preaching in St. Paul's Cathedral, he devoted one of the most telling passages in his sermon to a eulogy on Bishop Brooks as an "ideal preacher." Father Hall himself is noted for the rapidity and force of his delivery, as well as other features of oratory, in common with Bishop Brooks.

PARENTS AS SPONSORS.—In the answers to correspondents in the *Church Times* there is a note about the primitive custom of having *only one* sponsor—the present, or rather recent, Anglican custom of three having been introduced by Bishop Cosin in 1661. Convocation and Parliament united, in 1865, in repealing the 29th Canon—thus admitting the two parents to this office, and practically reverting to the primitive custom of one sponsor. Important for the Canadian Church to note.

THE MORE EXCELLENT WAY.—A writer from Adelaide directs attention to the danger of an avalanche of coadjutor Bishops in Australia—following the English precedent—and notes the better plan of sub-dividing dioceses, as in the recent Canadian Synod, that of South Africa and of India, and, it may be added, especially of the Church in the United States. *More dioceses*—that is the best form of the cry, "more bishops."

PRELATE OF ST. MICHAEL AND ST. GEORGE.

Such is the well-earned title recently conferred upon the Metropolitan Bishop of Rupert's Land, Dr. Robert Mackray. It had already been borne by such bishops as Selwyn, Perry, and Austin—New Zealand, Australia, British Guiana; now the honour has come to perch upon the ecclesiastical banner of Canada. That it is well deserved by Dr. Mackray goes without saying. The secular press of Manitoba and the whole North-West is jubilant over the unique distinction which has come to "one of the most honoured as well as useful citizens." The gigantic task of moulding the dioceses of north-western Canada for the last 30 years has rested upon broad shoulders, but the heroic bishop has found time to make a strong and deep mark in the sphere of collegiate and primary education, as well as other matters affecting the mental and physical welfare of the people among whom he lives. "All creeds and classes of the North-West," says the *Free Press*, "will be delighted at the honour conferred upon his lordship." Happy is it for the Church which is locally represented by the presence and activity of such a leader, and the Church of Canada at large may well rejoice in the honour. It is a great deal to be able to say that the Church's interests there have been in such good hands; that the progress "has kept full pace with the material development of the country." Such a noble example of heroic devotion and sacred duty deserves some recognition from Canada at large. Local admirers have already marked for such use the monumental fabric and institution of St. John's College, Winnipeg, to which the bishop has given so much of his time. It is, indeed, his peculiar "creation," so to speak—his child; and no better tribute can be paid to his

worth and value to the Church than *practical assurance* that that noble enterprise shall be enabled to work smoothly for all time on a solid and substantial basis. Not long since the bishop appealed for special help towards this object. Two English societies have made conditional grants of £1,500 towards the endowment fund of £10,000. The last synod secured this grant by subscriptions amounting to \$7,000. There is, however, a standing debt of £3,000 on English loans which ought to be removed as soon as possible; then we may regard "the good ship" as fully and satisfactorily equipped for its magnificent future work—but not till then. We commend this Canada-wide interest to the consideration and help of those many sons of the Church who love to applaud by practical recognition the good and honest work done by the Church's heroic leaders on this continent.

RELIGIOUS EDUCATION.

We have taken up this subject with great reluctance; it is not an easy one to write upon, the way is strewn with failures, the difficulty of successful work is intensified by previous quarrels with the Department and sectarian jealousies. But the necessity for action exists, and if we believe in Christianity our first and chief duty is to our own people. As there is no experience to fall back upon, we think isolated, tentative efforts are best at first. There is no use of any great convention, or solemn discussion which will probably end in chilling arm-chair criticism. But we hope that here and there single-minded men and women may get together and establish successfully a series of simple lessons. If successful they are sure to be imitated, and if persevered in will ultimately result in conventions not to originate but to advance, improve and impress the Department. We stated our belief that lay teachers are best; clergy could not, regularly, spare the time, and might not be good teachers. Besides all religious bodies would have to work together. The clerical mind is apt to refine too much to be so very careful of the infant brain as to think all teaching valueless—unless the best is given. As if the devil did not abhor a vacuum.

The great bugbear of sectarianism is always ready to enter into a discussion. We are not so much afraid of it; at worst it could do little harm. But in the most valuable paper of the Rev. H. Symonds, which we published on March 16th, he scotched this bogie. He showed how there were no sets of minds which thought alike; we are not all done up in distinct parcels like tea in paper bags, but overlap each other so that we often find out of the Church more churchly feeling and thought than in it, and *vice versa*. We are all more or less sectarian. Who has a mind capable of covering the great subject of Christian Theology and of giving each part its due prominence? The tide of religious thought has been flowing in one way; there are signs that the tide no longer flows, but is ready, as in time it must, to sweep back again. Each generation finds some truths of Christianity emphasized at the expense of the rest. Is it not the case that the great revival of this century has resulted in placing the emphasis too much on the ceremonial instead of the ethical aspect? Is not the growth of agnosticism partly due to this? Fifty years ago quotations from Milton, Addison, Thomson's Seasons and similar works directed the youthful mind from nature up to nature's God more habitually than now. Thackeray pictured the young mother taking her boy out on a beautiful starlight night and teaching him—"Thine are Thy works, Almighty

Father, Thine." The divines at Westminster incorporated into their Shorter Catechism a definition of God taken from a 18th century writer impressing a view which lasted almost to our day: "God is a spirit, infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth."

Seeing that every period of Christian life shows a different growth, it is our duty to direct the studies of youth as far as possible in God-fearing, intelligent, Christian ways, as thus the future will be most free from error. Referring to the Rev. H. Symond's address, we remind our readers that he showed the practical unity of theologians by the fact that no one cared to what sect a writer professed allegiance—the only test was excellence; it mattered not whether the author was Lutheran, Methodist or Romanist. Surely in school lessons similar moderation could be shown.

As the public schools are the property of the Province, such teaching ought to prevail which can be given without offence and without discrimination. But the pupils should be fairly equipped with the leading and cardinal facts of Christianity which would enable them to understand the Prayer-book, and the more dogmatic teaching of the home and Sunday-school. That does not prevent the teaching in the public schools of such religious truth as will make the children better and more virtuous citizens. We are apt to forget that children get religious or irreligious teaching all the time. Parents, companions and servants are always teaching them, and if we neglect the lower class and the back townships, what influences for evil may the nursery maid or stable help to unconsciously bring to our homes.

Finally we must remind our readers this subject is in the air. If our people do not take hold of it, others will. If our parents object to the children receiving the instruction which may be organized, we will be expected to give better. If we cannot and do not supply it, then another leak is opened, and a serious one it will prove for the Church, as practical men and women will sooner have their children get the teaching that is going than none at all.

150 YEARS AGO.

At a period of our Church history when religion was at a low ebb, and when Archbishop Secker, Bishop Sherlock and other Anglican divines were expressing their great concern at the infrequency of the celebration of the Holy Eucharist, it is cheering to come across old records which show that there were bright exceptions amid the general decadence.

"In the desert a fountain is springing,
In the wide waste there still is a tree."

The following interesting document was discovered by the Rural Dean of London. It formed the first printed leaf of a prayer book 150 years old, in possession of one of his country parishioners:—

A table of prayers, sermons and sacraments in the church and chapels of the parish of St. James, Westminster, throughout the year.

IN THE CHURCH.

On Sundays—Prayers and sermons at eleven and four; also prayers in the morning at a quarter past six during the summer, and a quarter past seven during the winter, and in the evening at three-quarters past five.

Other days—Prayers at a quarter past eleven and a quarter past three; also in the morning at a quarter past six during the summer, and a quarter past seven during the winter, and in the evening at a quarter past six.

Every second Sunday in the month, 1 sacrament. Every Sunday from Palm Sunday to Trinity Sunday, 1 sacrament.

New Year's Day, 1 sermon and 1 sacrament.

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