

Correspondence.

To the Editor of the CHURCH GUARDIAN:

Dear Sir,—That was a valuable suggestion which the Rev. E. S. W. Pentreath made in his letter in your last issue, viz., that the Children's Lenten Offering should be used as an income for a new Missionary Bishop. The Board of Domestic and Foreign Missions has not yet announced the sum total of the children's offering, either last year or this, and the consequence is that many parishes have never made the offering, and many others devote it to some pet object. The Board has made a great advance in printing the "Juvenile," and, no doubt, it will contain, before long, letters from missionaries which will do a great deal to arouse interest, but both the Sunday schools and the Woman's Auxiliary will be of far greater financial value when the Board appoints them definite work.

Yours, C. E. B.

To the Editor of the CHURCH GUARDIAN:

ST. LUKE'S CATHEDRAL AND PARISH CHURCH,
HALIFAX, N.S., June 14th, 1893.

Dear Sir,—Noticing that Boys' Brigade Companies are being formed in several places in Canada, I write to ask those who are forming such companies to put themselves in communication with me. An Executive Committee for Canada of the Church Lads' Brigade is being formed, with Halifax as headquarters. Equipments and supplies are now on their way to Halifax, which will become a depot, and save the tedious delays and frequent applications to England. Four companies are already in active operation in Halifax: No. 1, St. Luke's; No. 2, St. George's; No. 3, St. Stephen's; and No. 4, St. Paul's. As soon as these are all ready a Battalion will be formed here. It is hoped that before long a strong and representative Canadian Committee will be in charge of the Canadian work, and will issue regulations for Canada. The Reverend Dr. Partridge, of St. George's, Halifax, is kindly acting as Secretary *pro tem*. We are most desirous of entering into communication with any who may have formed companies, or who are thinking of doing so. We are acting under the advice and in conjunction with the London headquarters.

Faithfully yours,
E. P. CRAWFORD.

To the Editor of the CHURCH GUARDIAN:

Sir,—I have to-day received a copy of the Journal of the Proceedings of the Provincial Synod of Canada, held in Montreal in September last. I notice specially two errors in connection with the Diocese of Algoma. (A third error is one of little moment.) 1. On pages 108 and 111 the resolution of our diocese respecting the Church consolidation scheme is made ridiculous by using the word "Ontario" instead of "Canada." In the Journal of the Proceedings of our Triennial Council the words are as follows: "We, the Bishop and other clergy and lay delegates of the Diocese of Algoma, in Council assembled, accept and endorse the scheme put forward by the conference of delegates held in Winnipeg in August, 1890; but in reference to clause "h," section 5, of that scheme, our earnest conviction is that the whole of the civil Province of Ontario should be included in the Ecclesiastical Province of Canada." In the Journal of the Provincial Synod the sentence closes with the words "the Ecclesiastical Province of Ontario!" There is no "Ecclesiastical Province of Ontario" at present; and I am at a loss to know why our diocese should be

stultified by such an alteration, which will be preserved as a permanent and authoritative record. Our resolution was carefully worded after a long and earnest discussion respecting that "Church knot" to which, in the *Toronto Empire*, I recently endeavoured to draw the attention of our laity; and for the further discussion of which (as this is the knot) I shall shortly ask you to give me space. 2. On page 98 it is stated that "delegates to the Conference" (at Winnipeg) "were appointed by all" the dioceses "with the exception of Newfoundland and Caledonia." This is not correct. No delegate was appointed, or attended, as a representative of the Diocese of Algoma.

C. J. MACHIN.

Port Arthur, June 16th, 1893.

INTELLECT AND ITS DANGERS.

It is no disparagement to high intellect to say that it has its own special temptations. Powerful intellect has its temptations, as well as great physical powers, or great wealth. The temptations of the most powerful are the most powerful. I believe that this forcing house for intellect, in which the plants are to draw one another up, each striving upwards for the light, produces an unhealthy growth. If men are practically taught that cultivation of the intellect is the highest end, they are thereby encouraged to neglect its correction, repression, subdual, in things which are beyond its range.

All things must speak of God, refer to God, or they are atheistic. History without God is a chaos without design or end or aim. Political enmity without God would be a selfish teaching about the acquisition of wealth making the larger portion of mankind animate machines for its production. Physics without God would be but a dull inquiry into certain meaningless phenomena.

Ethics without God would be a varying rule without principle, or substance, or centre, or regulating hand. Metaphysics without God would make man his own temporary god, to be resolved, after his brief hour here, into the nothingness out of which he proceeded. All sciences may do good service if those who cultivate them know their place, and carrying them not beyond their sphere; all may, in different degrees, tend to cultivate the human mind, although no one human mind has time or capacity for all. But all will become antagonistic to truth if they are deified by their votaries; all will tend to exclude the thought of God if they are not cultivated with reference to Him. History will become an account of man's passions and brute strength instead of the ordering of God's providence for His creatures' good. Physics will materialize man, and metaphysics God.

Intellect by itself, heightened, sharpened, refined, cool, piercing, subtle, would be after the likeness, not of God, but of His enemy, who is acuter and subtler far than the acutest and the subtlest.—*Pusey*.

THE CATHEDRAL IDEA.

The Cathedral idea means much to us as Churchmen, much to us as Americans. It is the distinct uplifting of our Church to the great possibilities, the grand work which God gives it to do in the land. It demonstrates that Christ's Church, founded on the day of Pentecost, the Church transmitted to us through our ancestors, guarded through much peril and disciplined through much tribulation and tumult of her war, is, in God's good Providence, the

Church for this young nation, for this busy, nervous, restless American people. The unrest in the religious life of the country is becoming more pronounced each year. On all sides we see the extremes between unyielding adherence to old doctrinal definitions and the over-eager desire to have done with the past. Sectarianism leads to this; sectarianism, when it is logical, inevitably must come to just such a condition as is presented in the Presbyterian and Congregationalist bodies to-day. Whither shall a Christian turn if he desires to hold fast the form of sound words if not to that Divinely appointed custodian of the Holy Scriptures, the Church? Here is the grand opportunity of our branch of the Church Catholic—to show to the world that because the faith once for all delivered is of Christ's institution, therefore it must satisfy the heart and the intellect alike; that being filled with the Holy Ghost, it is undisturbed by the raging of rationalism on one side or of dogmatism on the other. Holding fast to her apostolic faith, neither adding to nor subtracting from, it stands to-day as the great solvent in the American problem of reconciliation. The great growth of our church, its great attractiveness to thoughtful people, has been the more marked in proportion as it rose to the full appreciation of its priceless heritage and made use of the ritual of worship and the accessories of Catholic practice which have come down to it, hallowed by the use of the centuries back to the very days of the holy Apostles. If our Church has erred in the past, it has been in making concessions to what was termed the American mind. So far as it sacrificed no part of the faith, it were not well to antagonize, perhaps; but we believe that time serving is a deadly sin in the Church; that having its divine ideals, it must rise to the full appreciation of what they mean and present the faith as it receives it, withholding nothing. The American people have grown towards the Church Catholic; are growing more and more. The grand event of St. John the Evangelist's Day, 1892 at Morning-side Park, New York, marks one more step in the uplifting of the Church to its duty, which duty is to present to the American people the Catholic faith, given by its Divine Founder, whole and entire, without addition or diminution, neither magnifying nor minimizing any doctrine, but revealing to a generation hungering for stability and for the truth as it is in Jesus, the King in His beauty.—*Church Notes*.

PERSONAL WORK.

Every person has their own particular work in life to do, and it must be accomplished by their own individual labor.

No other helper can relieve them of the responsibility or share in the work given them. Others may encourage and sympathize, but they cannot take part in the work. What is done by each one may be much or little; the quantity does not count for as much as the spirit with which the work is entered upon and the faithful devotion to its performance. It is God's will and purpose that this personal work should be done personally and His name is more truly glorified by everyone who does his own work in his own sphere, without asking for or expecting another to do it for him.—*Selected*.

AFTER all our discussions there is one teaching of the Church that we may most carefully study. The true argument for the resurrection of the body is to be sought in our dying unto sin, mortifying the deeds of the body; till in pity and love for its old antagonist the soul will fold spiritual arms about it and ask Christ to change it into the likeness of His own body that we may lift it up at last to the heavenly places to joy with us forever.—*C. H. Hall, D.D.*