

accompanied it. In order to help men to save themselves these labour homes were established in different parts of the country. They did not propose any grand scheme, because they did not want to attract public attention, or to attract great numbers of people who simply came to see what was the matter, and how to get a share of the money if there was any to be had.—*Church Bells.*

PASTORAL LETTER

TO THE CLERGY AND TO ALL THE FAITHFUL IN CHRIST JESUS WITHIN THE PROVINCE OF SOUTH AFRICA.

We are not willing, Brethren beloved in the Lord, to separate for our several dioceses, at the close of this our Fourth Provincial Synod, without addressing to you some words of affectionate council and exhortation.

The spirit of unity and peace displayed in the Synod, in harmony with that cessation of misunderstanding, and with the growth of sympathy and of mutual respect, which we thankfully recognise as prevailing throughout the Province, calls for our gratitude and praise to God; and in this praise we bid you join us, adding thereto earnest prayer for a yet fuller measure of Christian concord and love. The absence of 'burning questions' from our deliberations, and the practical nature and tendency of those in the consideration of which our time has been spent, confirm us in this belief and increase this gratitude, and encourage us to hope that the days of division are giving place more and more to happier times of spiritual life, energy and development.

And, forasmuch as one great cause of mis-giving and disunion has arisen in those last days from diversities in ritual observance, and difference of opinion as to details in our Mother Church, had given occasion for the expression of the judgment of the Archbishop of Canterbury on some matters in debate, a judgment commended to us all by the exalted office of the judge, by the spiritual character of his Court, by his own personal powers, piety and learning, by the office and character of those in conference and agreement with whom it has been considered, as well as by its own patent and intrinsic excellence. This judgment we commend to the careful and reverent consideration of you all, in the hope and prayer that its wise and prudent counsels may promote the peace and edification of our Church and the beauty of Holiness as exhibited in a worship of spirit and truth.

Bear with us also, when we urge as worthy of more earnest heed an institution which forms the safeguard of our personal devotion and our public witness to Christ our Lord, as Head of the Church and Ruler of the world. Believing as we do that the due observance of the LORD'S DAY is a great and effectual means for the promotion of personal, family, and national religion, we mark with anxiety and regret the signs of a growing neglect of its sacred character. We affectionately invite all Christians not only to attendance upon public worship, but to set apart some portion of that Holy Day for private meditation and prayer, and the devout study of God's Holy Word and of the many aids to Christian knowledge which in this day are ready to our hand. We would earnestly impress upon the heads of households to provide sufficient opportunities to all under their charge for attendance at the House of God, and where by reason of distance from Church this may not be possible, to secure the assembling together of individuals and families for acts of united worship under the guidance of some earnest and faithful communicant, who may fulfil in this way his ministry in the Royal Priesthood of Christ's Church, to which he has been called in his Confirmation. We urge upon parents the duty of themselves affording their

children that parental instruction in religion, for which no substitute can be found; and we call upon loyal subjects of our Master to further every effort for the provision of a holy rest to all, by promoting as far as possible the diminution of public as well as private labour.

The value of this day in the spiritual education of man for eternity is related to another subject prominent in the deliberations of the Synod, the maintenance of the religious education of our children. Where this can be secured or promoted in connection with the various systems of State aided education, we would strongly recommend every effort at co-operation, and especially desire to impress upon our brethren of the clergy to leave no avoidable room for 'error in religion' or 'viciousness in life,' by neglect of opportunities which any national system of education obtaining in the Province may afford. We rejoice to believe that, throughout the Province, the desire for a religious education is deep seated and sincere; and we mourn that divisions in religion have given so great cause for the present difficulties on the subject. While we urge the improvement of every opportunity afforded by existing systems, we would call upon Churchmen everywhere to provide in larger measure and generously to support such colleges and schools in connection with the Church, as shall secure in all grades and for all ranks a thoroughly sound education in Her own distinctive principles and doctrines. We can not doubt that the moral and intellectual stability of our Mother Country is largely due to those 'seminaries of sound learning and religious education,' which have for so many generations trained the noble bands of men, 'duly qualified to serve God both in Church and State,' which have been her glory; and we would desire by like means to secure like blessings for the rising generations of the sons and daughters of our Church in South Africa.

Such schools and colleges, enriched and not straitened by that spirit and tone which the Church alone can create, will best prepare the young to cope with the special temptations of our own time, and more particularly those two, to which the attention of the Synod has been directed, Intemperance and Impurity. The various seductions to both of these sins, which are afforded by the arrangements of modern society, render it necessary that we should not only exhort the faithful to diligent care for their own personal integrity in the presence of these evils, but invite them also to combine in the support of such organizations as have been formed for dealing with them in their social as well as personal bearings. There are many evil customs, which contribute greatly to the maintenance and increase of these vices, which might be diminished by combined and organized effort. We therefore commend to your attention and support the Provincial Branch of the Church of England Temperance Society, and that of the White Cross Society. We should rejoice to see branches of each wisely and firmly established in all districts if not parishes in the Province. At the same time we would not fail to impress upon you that the purity of social life ultimately rests upon the purity of the home, and on the home being itself securely founded on the sanctity of Marriage. Whatever may be the sentiments of human society, it is for the Church of God to maintain the holy character of the Family and the Home by reverence for the barriers with which their purity in all Christian ages have been guarded.

For the promotion of such good works, as well as more especially for the maintenance of our Clergy and of the services of the Church, an increase of material support is required. The question of finance is indeed urgent in the extreme. We are bound to direct attention to this subject, and specially to the importance of regular and proportionate giving. Were this duty regarded, as it should be, as a necessary

part of Christian devotion and worship, an offering to God of that which is His due, how soon would the present unhappy obligation to make frequent and spasmodic appeals for ecclesiastical or benevolent objects give place to a nobler and more Christian use! The overflowing offerings of grateful hearts presented Sunday by Sunday, and gifts to the treasury of God from each one 'as God hath blessed him,' would maintain the Ministers, Houses and Ordinances of God, and supply all the claims on benevolence from the sick, the suffering and the distressed. We therefore again press upon one and all the duty of proportionate and regular and free giving, not depending on impulse or pressure; and we commend as the Church's own method, and as the most practical, easy and simple plan of such devotion, steady liberal offerings at the altar of God, for which the weekly offertory provides the best opportunity.

Nor should we be content with supplying the immediate needs of the existing Church. 'Forward into battle' should her banners go, and her advancing armies receive support from 'those who stay by their staff,' at home; and therefore we call upon the sons of our Church not to allow the Mission work among the heathen within our borders, for which we are already responsible, nor even the proposed new Missionary Diocese, to depend wholly upon our Mother Church for support, but to make them our own missions by our offerings and our prayers. So may our Church, still in her youth, herself advance from strength to strength as she advances the borders of Christ, lengthening the cords and strengthening the stakes of Her Church and household.

This we would remind you, brethren beloved, requires other and richer offerings, even our dearest and our best. The Church of God can never be counted as having taken root amongst us until her own sons are serving at her altars, her own sons extending her borders; therefore again, as in former years, we plead with Christian parents to dedicate their sons; we call on Christian youths to offer themselves for the service of the sanctuary, the noblest and happiest service to which man can consecrate his life. And let not the daughters of our land be behind their sisters in the Mother Church in claiming for themselves the right and privilege of having part and lot in the great movement of Woman's work on behalf of Christ and His Church, for which there is so much scope in our Colonial and Missionary Dioceses.

But the success of our missions, as well as increase of faith in the world at large, is to be looked for only in proportion to our unity in the one Spirit and the one Body. Follow therefore after this unity and the things that make for peace. Speak the Truth in Love, yet Love and Truth even more than peace; and the God of Truth and Peace shall be with you. And above all see that ye 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.' 'Build up yourselves on your most holy Faith, praying in the Holy Ghost, and keep yourselves in the love of God,' and 'in the patient waiting for Christ.' And so to God's grace do we commend you, beseeching your prayers on our behalf, and for the whole Church of God.

We are your faithful and affectionate Fathers and Servants in Christ,

W. W. CAPETOWN, Metropolitan,
T. E. ST HELENA,
W. KENNETH MARITZBURG,
ALLAN B. GRAHAMSTOWN,
H. B. PERTORIA,
BRANSBY, Bishop of St. John's,
G. W. H. BLOEMFONTEIN.
—Southern Cross Port Elisabeth.

If people were as loyal to Christ as to party in politics, there would soon be no parties; all would be 'one in Christ Jesus.'