

divine that Almighty God reveals himself under a family name. He is a Father; in the Godhead itself there is Father and Son; He has a household in heaven and earth, a great family and many children. He consecrates, in His holy Word, every homely human name that is named about the fireside and under the roofs of men, by using those names to reveal His own relations and affections towards men.

To guard the sanctities of home is the highest duty of the State. To re-consecrate those natural sanctities by the blessing of holy prayer and solemn rite, and throw over the home the shield of God's Law in its power, is the plain duty of the Church. But the home so shielded must be a Christian home. It must hold living communion with the high-walled home of our Father's house above. We solemnly charge our brethren to look well to this. We fear, above all, the decay of family piety. The hurry of our modern life, the eager demands of an increasing business, and the lust of an increasing gain, the competition and the struggle, the thousand distractions, as they are made excuses for neglect of public worship in the Church, so they have been held to justify the overthrow of the family altar, the abandonment of household prayer, even the graceful as well as gracious, blessing of the family bread—"the heritage of old and fair religion." Dear brethren, it is idle to look for a living Church where families enter on a day without a prayer, sit down to meat unblessed by any lifted thought of thanks, and retire to a rest which has no remembrance of God, and asks no care from the sleepless eye and the overshadowing hand. It is homes of another sort which, in the long story of our people's life, have trained and sent forth the men who have helped and saved their brethren in their need.

*Eighth.*—The Church prays for men at her altars, in her pulpits, in her house-to-house and man-to-man mission, teaching for souls. She prays for laborers in the white harvest. She has societies and institutions to help young men to prepare for this ministry. While these societies and institutions are necessary and are doing good service, we do not lose sight of the central fact that for a supply of ministers of the highest attainment and most consecrated character, the Church must look to the firesides of her own families. She must ask fathers and mothers to consecrate their sons with the first consecration of a father's prayers and the chrism of a mother's tears and blessing. She must ask for the best. Not the maimed, the halt, the blind, the refuse. God, long ago, warned her against that fraud. She asks the sons who are the choicest, the boy who is the apple of the eye. From Christian homes of honorable toil and frugal care, she asks your own, and she asks your best. She asks urgently but not hopelessly. The Church has had a gracious answer to her petition in the Litany "That it may please the Lord of the harvest to send forth laborers into His harvest." Never before have we had so large a number of candidates for orders. But the measure of the past and of the present must not be the measure of the future. The harvest is still plentiful and the laborers are still few. We lovingly, but most earnestly, charge the clergy to look to this, and to make it a most serious part of their ministry to seek for Timothys among their flocks. In the same spirit we charge the fathers and mothers among you to seek for and set apart your most gracious and most lofty-minded sons for the highest service to God and their brethren, which is the service of the pulpit and of the altar.

And here we may also appeal to them to look if there be not among their daughters some who are called of God to consecrate their lives to the service of Christ in ministering to the helpless and the ignorant. The work which women may do in the service of our dear Lord has been already shown in the work which the women have done, and are now doing, in many ways for the furtherance of the Gospel. For all of these, and most especially for the great work

done by the Woman's Auxiliary Society to the Board of Missions, we devoutly thank God; but our thanks are only the more hearty and full of hope when we reflect that out of such works, and by means of them and because of them, God is raising up among us an order of holy women, deaconesses of the primitive and apostolic pattern, whose whole lives are devoted to our Master's works of mercy and instruction. We devoutly trust that that order may increase, and that the number of our deaconesses, trained and consecrated for their sacred ministry, may be greatly enlarged.

But for all this, and more which is blessed and blessing, we must look to the increase of homes of prayer, households with family altars, where the flame burns steadily and the incense ascends at eve and morn continually; where the child learns to say "Our Father" at the mother's knee, and the growing boy stands by his father's side and declares, in the household devotion, his own and his father's faith—"I believe in God the Father Almighty, Maker of heaven and earth, and in one Lord Jesus Christ, very God of very God, and in the Holy Ghost, the Lord and Life-giver."

*Ninth.*—The Convention of 1892 has stamped its abiding mark in many forms upon the future history of the Church; and not least, in that it has been lifted by God's grace in the holy audacity of its faith, to send forth seven new missionary bishops, five of them to newly created missionary jurisdictions. We call upon you to give humble and hearty thanks to God for this increasing faith of His people. Let your prayers go with these men. Let your consecrated offerings be abundant for the new work. The field is everywhere white to the harvest. Send the reapers forth with your love, your prayers, and your help, and they will return with joy, bringing their sheaves with them.

Brethren, we are heirs of a great inheritance. It is not for ourselves. We hold it in trust for other men. Far be it from us in an imperious arrogance, challenging God's condemnation, to say "The temple of the Lord, the temple of the Lord are these." Our responsibilities are awful before men and before God. We are set to save the souls of men. We are set to save the bodies of men. Often the soul cannot be saved unless we first save the body, even the earthly body. Our Lord sent us to save both. It was and is His own business among men until the consummation, and we are his fellow-workers, by His high grace, in the vast undertaking of His mercy. We are not here merely to save our own souls, merely to deliver them from final condemnation. We cannot do that without saving the souls of other men. That was the proclamation of Calvary; and our work here is among men incarnate, with bodies and bodily needs, and pains and homely temptations, and moaning cries to the great Father of us all, out of the pitiful weakness and burdens of the body. The Church of God must be a name for all that is helpful, gracious, merciful, and loving toward men. She has the world to redeem. She must redeem it as the Lord Jesus set her the example. She must redeem it by love. She must redeem it by sacrifice. She must redeem it by an infinite mercy. "Father, forgive them; for they know not what they do!" Let her faith be mighty; let her hope be clear and strong; but "greater than these" must be her love, her *agape*!

Love for those fallen by the way in the cruel strife of "competition," and the hard "struggle for existence!" Love for the lowly, and help and a strong shield over them against the pitiless working of an iron "economic law!" Love for what men have dared to call the "submerged" masses in our triumphant civilization! Love for the little children whose cry goes up to God from the very centres of our enormous wealth—Christ's lambs drowning in the gutters of our rich cities! Love and help for all who have no helper but the good Father of us all above and His Church and Kingdom here below!

It has been long in coming, the clearness of the vision; but, thank God, it has come at last; and we wonder that men saw it not before clearer in the dawning, that the world is to be saved by love, that Christ's Church stands for love, that Christian men are to draw men by "the cords of a man"—love. Even the poor beasts, the birds of the air, the fishes of the river and the sea, we must learn, are under our Lord's hand. He careth for all His holy hands have made. Even a sparrow falleth not without our Father; and the helpless, dumb things we make our own for our profit, our pleasure, or our companionship, are under the high law which appeals to us because they, too, are creatures of our Lord, and shielded by His infinite love.

So, Brethren, we are set in our high estate and called to our high and holy calling, to prepare the world which He has redeemed for the coming of its Lord and ours; to watch, and wait, and toil; to do our day's work faithfully, looking in unflinching hope for the hour when the awakening cry shall ring across all earthly nights and days—"Behold, the King cometh!"—and His knock shall shake the gates of mortal life!

And now, Brethren, we commit you to His eternal love! "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen."

### CHURCH SCHOOL FOR GIRLS, WINDSOR N. S.

In the *GUARDIAN* of 19th October, we made reference to the second annual report of the Trustees and Directors of this Institution. It is addressed to the shareholders, and supplies matter for warm congratulation. The Trustees report embodies special reports from the Revd. C. Bowman, D.D., to the Synod of the Diocese of Nova Scotia, and from T. B. Forster, Esq., to the Synod of the Diocese of Fredericton. In addition to the details then given we find that the staff now numbers eight resident teachers, five non-resident teachers and a lady house-keeper, *fourteen* in all and more accommodation is required. The Trustees say:—

"Another inconvenience has arisen from the large number of pupils who take Music lessons and require suitable practice rooms. Last term there were fifty-nine pupils taking Singing lessons and lessons on the Pianoforte. This term there are sixty-six. The want of suitable practice rooms is severely felt.

*Drawing and Painting* are accomplishments eagerly sought after. There were twenty-seven pupils taking lessons in Drawing and Painting last term. A capacious art room or studio has become a requisite which it is very desirable should be supplied as soon as convenient.

The Board of Directors have given special attention to this subject, and have already taken steps to remove the difficulty."

The Trustees conclude their report with the following very sensible remarks on Discipline.

"The 'Church School for Girls' will ever strive to win and maintain a well founded reputation for such thorough discipline as alone can secure the formation of high character. The Trustees are convinced that a sustained effort in that direction must command not merely the respect but the warmest sympathy of parents. Gentle but firm discipline is the aim of the Lady Principal, and in this most important particular the Trustees cordially co-operate with her. Happy are those parents who can appreciate the true value of obedience in children and young persons, and uphold the authority and encourage the efforts of those who are entrusted with their education. It is with great satisfaction that the Trustees are enabled to cite the testimony of senior pupils, who came to the School with alarm