

responsibilities are, to all devout souls, a call to prayer.

Missionary work has made marked advance during the past 100 years, but still two-thirds of the human race lie outside the allegiance of Christ. The great work which yet remains to be done is another call to prayer.

The spirit of materialism which has invaded national and social life, the consequent relaxation of the sense of personal responsibility, the power and influence of sins which lower national character, such as intemperance, gambling, and self-indulgence, and the thoughtless and indolent acquiescence in grave, public evils—these things which sadly contrast with the blessings and advantages given to us of God, loudly call us to prayer.

Moreover, we cannot disguise from ourselves that the greatest hindrances to the advance of the Kingdom of Christ among men are to be found in the bosom of Christendom itself. Next to the inconsistent lives and irreligious spirit of many professing Christians, perhaps the chief hindrance is to be found in the unhappy divisions of the Church of Christ. The divisions of Christendom, the present troubles in our own communion, and, more grievous still, the acrimonious temper which too often characterizes religious controversy, are deplorable impediments to the progress of the Gospel. All these hindrances are again a call to Prayer.

In addition to these considerations, which it had been previously in our mind to bring before you, the conflict in which our country is now engaged, the sorrows and anxieties that accompany the conflict, and the many grave national and human interests involved, constitute a specially solemn call to prayer.

Moved by the remembrance of these things, we feel constrained to invite to united prayer all who love the name of Christ. We venture with all affectionate respect to suggest that this closing year of the century should be consecrated to special prayer for the outpouring of the spirit of love, zeal, and brotherliness, for the removal of all that hinders godly union and concord, for a fuller realization in practice of the spirit of Christ, and for a greater readiness among His followers to do what he would have them do.

We suggest further that the first Sunday in each month of the year and

the Monday following, should be set apart for special and recurrent supplications. We would add an earnest request, the fitness of which will be evident, that during such a year of self-communing and prayer, controversial questions should be as far as possible kept in the background, and that all warfare in bitter words should be put away, that so we may promote the spirit needful for united prayer.

We commend this invitation to the faithful of our own communion, and to all brethren in Christ, who may find it in their hearts to join their prayers with ours, reminding both ourselves and them of the many and clear promises which encourage us to seek thus in prayer the unfailing and all-sufficient aid of God, who is the Saviour of all men, and specially of those who believe.

The following subjects for prayer are moreover suggested in a separate paper signed by the two Archbishops:—

1. SUGGESTED SUBJECTS FOR PRAYER.

1. General—

1. For the spirit of prayer.
2. For recognition of our shortcomings and sins—e.g., forgetfulness of God, materialism, luxurious living, intemperance, impurity, gambling.
3. For the realization of the working of the Divine Spirit.
4. For the grateful sense of God's goodness to nation, Church and individual.
5. For wisdom to make use of fresh opportunities.

2. Divisions of Christendom—

1. For the spirit of brotherly love.
2. For a simple love of truth.
3. For a recognition of diversities of gifts.
4. For grace in the use of gifts.

3. Spiritual Character—

1. For more Christlike lives.
2. For the realization of responsibility and courage to meet and to bear it—e.g., in use of wealth, righteous testimony, abilities, &c.

4. Missionary—

1. For the heathen world.