

requirement of worship; which is that God in all things may be glorified through Jesus Christ our King and Priest (Melchisedec), who ever lives to receive tithes. (Heb. 7: 8).—*Rev. Charles R. Bonnell.*

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

UNITY OF CHRISTENDOM.

To the Editor of the CHURCH GUARDIAN:

SIR,—As the local Secretary for the Dominion of Canada, may I call the attention of your readers to the Association for the Promotion of the Unity of Christendom, the rules and constitution of which I subjoin.

It seems to me that the Association has hit upon the one practical way of furthering the desired reunion, viz.: by prayer. It will be seen by what follows, that by joining the Society one is not committed to any special idea of the way in which the reunion is to come about. The members are allowed to hold different opinions on the subject. The idea is simply united prayer and a waiting God's will. I shall be glad to receive the names of any who would care to join the Association.

F. G. SCOTT.

THE RECTORY, Drummondville, P.Q.

Association for the Promotion of the Unity of Christendom, Established Sept. 8th, 1857.

An Association has been formed under the above title, to unite in a bond of intercessory prayer members both of the clergy and laity of the Roman Catholic, Greek, and Anglican Communion. It is hoped and believed that many however widely separated at present in their religious convictions, who deplore the grievous scandal to unbelievers, and the hindrance to the promotion of truth and holiness among Christians, caused by the unhappy divisions existing amongst those who profess to have "One Lord, One Faith, One Baptism," will recognise the consequent duty of joining their intercession to the Redeemer's dying prayer, "that they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be One in Us, that the world may believe that Thou hast sent Me." To all, then, who, while they lament the divisions among Christians, look forward for their healing mainly to a Corporate Re-Union of those three great bodies which claim for themselves the inheritance of the priesthood and the name of Catholic, an appeal is made. They are not asked to compromise any principles which they rightly or wrongly hold dear. They are simply asked to unite for the promotion of a high and holy end, in reliance on the promise of our Divine Lord, that "whatsoever we shall ask in prayer, believing, we shall receive;" and that "if two of you agree on earth as touching anything that they shall ask, it shall be done for them of My Father Who is in heaven." The daily use of a short form of prayer, together with one "Our Father"—for the intention of the Association—is the only obligation incurred by those who join it; to which is added, in the case of priests, the offering, at least once in three months, of the Holy Sacrifice for the same intention.

FORM OF PRAYER.—O Lord Jesus Christ, Who saidst unto Thine Apostles, My peace I leave with you, My peace I give unto you; regard not my sins, but the faith of Thy Church; and grant Her that Peace and Unity which is agreeable to Thy Will, Who livest and reignest God for ever and ever. Amen.

OUR FATHER, &c.

Note.—In joining the Association, no one is understood as thereby expressing an opinion on any matter which may be deemed a point of

controversy, or any religious question except that the object of the Association is desirable.

Declaration.—"I willingly join the Association for the Promotion of the Unity of Christendom, and undertake (to offer the Holy Sacrifice once in three months and*) to daily recite above prayer for the intention of the same."

Here follows name, address and date.

*Lay delegates will omit the words in brackets.

THE EVANGELICAL ALLIANCE.

SIR,—Sir J. W. Dawson has issued a programme and a kind of encyclical letter, as President of the Evangelical Alliance of Montreal, to all "Ministers and Laity of the Evangelical Churches in the Dominion of Canada." He, and those who act with him, are "satisfied of the need and utility of the Evangelical Alliance as a means of promoting genuine unity among Christian people of all denominations." For this it would appear that unity is regarded as a good in itself, and a desirable attainment for the present age. It would seem to have, likewise, a reflex application upon the past, and to imply a weariness of sect-making, so that some of the mischief done in the past may be undone by influences which the parties to this movement desire to put in operation. Influences in the direction of a real unity it is to be hoped will increase, so that the tendency towards sect-making which appears to be inherent in the Protestant world may be effectually kept in check. So far good may be done; and so far there is an advance towards the standpoint of the true churchman, who regards unity, not merely as a thing desirable in itself, but as a necessity of the Gospel. But there is a serious question as to the means to be employed for the end. The Evangelical Alliance thinks it may be done by the grace and favor of those who co-operate for the end, in an organization founded (I believe) by the late Baron Bunsen: the Churchman thinks it can only be done by the organization founded by our Lord Jesus Christ for that end, namely, The Holy Catholic Church, which is one fundamental object of his belief. It is true there are serious difficulties in the way of realizing this belief, but to adopt the Evangelical Alliance, or the Roman Alliance, or any other Alliance in the place of the true one, is not to lessen, but to increase those difficulties, by formalizing another object in place of that which rests on a higher claim. This was seen and expressed by the Pere Hyacinthe, when in replying to an address presented to him in the United States, he said that what was wanted was not a federation of separated bodies, but an organic unity. To the writer it seems to require a marvellous amount of credulity, and an equal absence of modesty to propose the Evangelical Alliance as a fitting instrument for reaching the end for which a higher power had already launched another organization upon the world. If churchmen, therefore, cannot see their way to go with the Evangelical Alliance, it is because they are conscious of being in possession of a better thing, which they cannot barter away. It would indeed be a reproach to their religion if it did not already contain, as a fundamental, ample provision for realizing a true unity. And it is remarkable how, since his belief has found enlarged expression in the Church of England, the people have rallied to her with a warmth and enthusiasm unknown in her for a long previous period.

Let not this advantage be sacrificed for the sake of running after a shadow, which slips away from the ground when an attempt is made to secure it.

Yours,

ECCE, QUAM BONUM! Ps. 133.

WE WANT a Correspondent and Agent in every Deanery, and in the large cities. It is suggested to us that the Clergy should choose such an one.

THE CHURCH HOUSE, LONDON.

On Saturday afternoon, July 21st, the first annual meeting of the recently formed Corporation of the Church House was held in Dean's-yard, Westminster, for the purpose of inaugurating the possession of the site which has been secured. Previous to the meeting most of those present attended the usual afternoon service in Westminster Abbey, an anthem appropriate to the occasion having been specially composed by Dr. Bridge. The words chosen by the precentor, the Rev. S. Flood Jones, are taken from Nehemiah ii. 20, and Psalm cxxxvii. 1, and cxxiv. 8:—"The God of Heaven, He will prosper us; therefore we His servants will arise and build. Except the Lord build the house, their labour is but lost that build it. Our help standeth in the name of the Lord, who hath made heaven and earth." Immediately after the service the meeting took place in a large tent erected on the grass plot in the centre of Dean's-yard, Westminster. The Archbishop presided over a large gathering, which included amongst others the Duke of Westminster, the Earl of Powis, the Marquis of Bristol, Lord Justice Cotton; the Bishops of Durham, Carlisle, Exeter, Newcastle, Wakefield, Dover, Shrewsbury, Sydney, Aberdeen, Brechin, Guiana, Iowa, Adelaide, Nelson, Grahamstown, Zululand, Ontario; Bishop Bickersteth of Japan, Saint David, N. Queensland, Jamaica, Brisbane, Honolulu, Rangoon, Ruperts Land, Newfoundland, Albany, Coadjutor of Fredericton; Archdeacon Sumner (Prolocutor of the Southern Convocation), Chancellor Espin (Prolocutor of York Convocation).

In less than two years the committee has collected funds and promises, amounting to £51,000, of which £46,945 is actually in hand. It has purchased the freehold of the block, an acre in extent, which is bounded by the south side of Dean's-yard, Westminster, Tufton street, Little Smith street, and Great Smith street. It is at present occupied by leaseholds, a portion of which will not fall in till the year 1932, but arrangements have been made for the purchase of the leases of a considerable portion of the area. The house, number 10, Dean's-yard, is already in possession, and was the home of three of the committees of the Lambeth Conference. It is thought a decided advantage that the Corporation of the Church House should gradually come into its property, and the first provision made is for a convocation house and a library. For this latter a nucleus has already been formed by the donation of a number of papers relating to the earliest history of the American Church, which have been collected and presented by the Bishops of Missouri and Albany, and by the bequests of the late Mr. John Walter Lea's library, augmented by some valuable additions from his nephew, Mr. Simcox Lee. The Royal charter which was signed on the 23rd of February, incorporates donors of ten guineas as life, and subscribers of one guinea as annual, members.—Ex.

ONE of the most venerable and able of the Clergy of the Diocese of Toronto, writes, (enclosing the name of a new subscriber):—"I am greatly pleased with the ability and sound judgment with which the GUARDIAN is conducted. Would that its subscription list covered the Dominion! I shall make another attempt to increase it."

A well known Nova Scotia Rector writes:—"I find the CHURCH GUARDIAN a help, comfort, and encouragement—so many valuable articles appear from time to time. I always look forward to its arrival as a friend."