

their own. The difficulty lies in really surrounding their own individual wills, for the general good of the work. In family life, this is corrected; people are not able to do just as they please; they are controlled. And so, with regard to those who are called to work for God outside of the family, it is better, for the perfecting of character, and for the protection of the work, that such persons should be associated. There is a good deal of giving and taking, in this associated life; there are the various angularities of workers coming from different places, which call for mutual consideration and concession; and this tends to make them pliable, and to prevent any from seeking this this life, merely for *spiritual consolation* and *spiritual luxuries*.

We must remember, however, that though the Sisterhood life is for obedience, it is not for bondage. It is for Life, not for Death!

It is not to be a narrow, one-sided life. Far from becoming "one-sided," the Sisters, being thrown now with one set of workers, and now with another,—occupied, now in this form of work, and now in that,—ought, on the contrary, to become many-sided; filled out, completed and developed, in their intellectual and spiritual being. They have not a narrow and petty life, but a large and full one.

Again: since the idea is not that of the "regiment," but of Community, as a *family*, the annihilation of the affections is not a necessary duty. The Sisters do not cease to love mother, and sisters and home. We do not bring in "the power of an *expulsive* affection," to crush all other affections; but, making God the first great Love, all else falls naturally into its place. They do not care for their home people less; perhaps they love them all the more. They are not to become hard and callous, mere machines, soldiers in a regiment, with no will or individuality of their own. It would be the greatest possible mistake to suppose that Sisterhood life is a life of bondage,—mere machinery!

Still, there must be obedience; a real obedience; not to the caprice and arbitrary will of an individual, but to the constitutional administrator of the Rule. At the same time, there must be readiness to obey an order, even though its reason may be unexplained; not for the purpose of glorifying "obedience," but because a good reason is to be taken on trust, though it may not be clear to the person to whom the order is given. There must be a reality about this matter of obedience, or the Institution would soon become insubordinate and unworkable; and it is of great importance that a spirit of *trustfulness* should be promoted, as in the rule of a family; the direct opposite to a suspicious and carping spirit of criticism.

But herein, for safeguard and power, the *Diocesan principle is essential*. The Sisterhood must be one with the Bishop, who has constitutional—not arbitrary—control; and by this means those scandals of the early Sisterhoods will be avoided, which really arose from "Papal exemptions" from local and Diocesan control and discipline. The Sisterhoods were not part of the Church in the midst of which they grew up; they did not feel the air of the Church around them, controlling and ventilating their. The Popes dispensed them from the authority of the Bishop of the Diocese, and of the ecclesiastical powers immediately over them; and this was the secret of the degradation into which they fell.

In order, however, that this Episcopal authority should be constitutional and not arbitrary, the Bishop, with his Cathedral Chapter, should give the Sisterhood a *Charter*.

Under such a system, each of the Sisters, after "Profession," herself becomes part of the governing body,—the "Chapter." The early Communities really represented, in the face of the great Roman autocratical authority, the principle of *constitutional government*. They were ruled each by its own Chapter; their af-

fairs being administered by the whole body, assembled in conclave. No rule could be added or changed, no work undertaken, without the consent of the "Chapter." All had a real share in the government; they were not mere machines, moved by others, but intelligent workers with a volition of their own. Obedience may be very real and true, while at the same time the Sisters may have a share in the government of their own Society; which will help to develop their minds, and to maintain in them a sense of responsibility.

In like manner, community of *property* may secure liberty for the service of the Church and of humanity, so as to be "without carefulness," though not without responsibility.

All this life must go on, as was said at the beginning, in the power of the *Body of Christ*; in relation to the Church.

(To be Continued)

THE CHURCH PAPER.

From New York Letter of The Church Year.

We are glad to see the Church press calling the attention of the people to its own importance. It should be every where a ministry for good, the minister's right hand, doing for the Church what the daily press does in civil life, diffusing knowledge and strengthening the love of men for their spiritual mother. It should be a supplement to the pulpit. It is a lesson our people need specially to be taught; no religious community neglects its press to the same degree. Human learning, knowledge of politics and of the myriad popular delusions that crowd in upon us requires effort, we must read the papers, we must at cost of time and money attend lectures, we must argue questions with our friends and make them the subject of thought and conversation. But we either do not care to possess religious knowledge, or we do not think it of importance enough to make an effort to obtain it. We seem to think it will come by intuition or by some process of absorption. In most of our cities and towns Episcopalians, not only absolutely but relatively to their numbers, take fewer religious newspapers than any other people; the family that reads a Church paper will be an exception, whereas in the denominations around it is the rule. Nor is poverty the reason, though it is sometimes the pretence. In the same household will be found the lying political sheet, the magazine of literature and infidelity combined, and the journal of fashion, and these they claim exhausted the ability. It may be so, but ought it to be? Ask such people about subjects discussed in the secular journals and they are quite at home. Ask them about some Church custom, about Lent or Easter, and they can only give a vacant stare. They know nothing of the system of the Church either in theory or practice. What instructions they do get comes from the pulpit, not from the press, which is supposed to give the a, b, c, of Christian knowledge, and so the missionary must leave the Word of God to serve tables. Persons who are instructed in the usages of society or in points of etiquette, who are skilled in questions of politics, of shrewd intellect in all worldly matters, have but the crudest or else the most erroneous notions of the teachings of their own church or of its practices. They can neither repel slanders and assaults upon her nor advocate her true claims. Their ignorance upon this subject is profound, it is confessed, and the wonder is that they neither blush nor are ashamed at the indifference or mental laziness which is the cause of it. The religious paper should find its way into every household, it should not only be subscribed and paid for, but it should be carefully read. It would help the Church wonderfully, it would make her known in all her beauty, it would in-

crease knowledge and quicken zeal. But while in regard to the Church paper the laity are remiss, the clergy are no less responsible, the fault of the former is due to the neglect of the latter. It is to be wished they could be provoked to jealousy and good works by their Methodist brethren. Every one of their bishops, every circuit rider on the remote frontier is the agent of one or other of their *Advocates*. It helps the cause to put it into every house, it adds to their treasury to have the people to know something of the missions and work of their Church. They become interested in it and give to sustain it. They believe in keeping the facts before the people, in their thought printer's ink is a mighty engine of good as well as evil. How different it is with our bishops and clergy, of course with exceptions. If the Church paper finds its way into their dioceses and parishes it is not by their aid, it is enough, they think, to give a somewhat reluctant consent. They never make it the text of a sermon as the Methodist brother does, they never press the importance of it upon the conscience of their people, they never go from house to house and ask, do you take a Church paper? How else can you expect to be instructed in the Church or be ready to give a reason for the hope that is in you? You have the Bible, the Prayer Book and the preached Word, have you the Church paper which is the record of the Church's daily life? Church papers are started here and there and with a penny wise and pound foolish policy they are allowed to perish by inanition. The Church does not live up to half its responsibilities, its aims are not in proportion to its wealth, it does not add to its faith knowledge. We report the number baptized and confirmed in the parishes, the Methodist circuit rider does that and he also reports the number of *Advocates* taken, and it is found that in more senses than one the banner parish is the one where the subscriptions are most numerous. In this matter it may be that our clergy, who keep it a profound secret that there is a Church paper, have the most dignity, but we credit the circuit rider with the most sense. He knows that knowledge is the parent of zeal and he makes the true test of conversion the subscription to the *Advocate*. That is measurably true of all the denominations, they encourage their literature and the press, while our observation is that the Church paper that lives must fight its own way.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

No Report.

DIOCESE OF FREDERICTON.

FAIRVILLE.—An appeal for the Church at Fairville, N.B.:—After ten years of hard struggle and self-denying labor, the Congregation of the above Church have the nave nearly finished and ready for consecration. They have so far managed to keep the building free of debt, and are anxious to keep it so, so that as soon as finished it may be offered to God and consecrated to His service. We are now, that it is so far completed, anxious to finish it this winter and to have it consecrated, but in order to do this the sum of \$200 is required to case windows, to sheath posts and beams and to put on the general finish of the interior. We are a poor congregation and our resources are few, but having struggled on, doing little by little towards building ourselves a church, we now confidently and hopefully appeal to you our brother churchmen and churchwomen, and to our Christian brethren at large, for our Common Father's sake and for the honor and glory of our Elder Brother, to help us in this the one object dearest to our hearts—the finishing and consecrating of our little church. Two hundred dollars is all we require to accomplish this, but