

thought of the poetical Earl of Surrey and the ambitious Wolsey, of Charles I, and "old Noll," each and all of whom had trod the floor of this oldest portion of the castle, or that which preceded the structure of to-day. And yet we slept the sleep of peace, and awoke refreshed to prosecute our explorations of Windsor on the morrow, and then to find our way back to the world's centre, busy, bustling London.

BISHOP PARET'S COUNSELS TO SUNDAY SCHOOL TEACHERS.

In committing to your charge in the Sunday school the class I have just assigned to you, I wish to have you distinctly understand the duties of the office, its works and its responsibilities; so only can you rightly discharge them.

You will please understand, then, that you really fill the office known in olden times in the Churches as that of the "catechist." The children of your class are placed under your instruction and influence to accomplish a definite end and purpose. You are the Rector's special assistant, and so far as they are concerned, to prepare them in due time for being confirmed and admitted to Holy Communion. These things as definite results to be sought and expected in your work should be always in your thoughts. It will not only give earnestness and definiteness to your teachings in the class, but to your out-of-school influence and your prayers for them. You will, therefore, seek to be as well acquainted as may be with each scholar; to know the character of each; to find out what each one lacks in information, or in devout dispositions and earnestness.

As the standard fixed by the Church, you will very carefully train them in the Church Catechism, in knowledge of its words and in understanding of its meaning. And, in so doing, you will take occasion often to speak to them of Confirmation and of the Holy Communion as blessings which they are earnestly to desire.

You will be expected to train them by word and example to join reverently and earnestly in the worship; always to speak distinctly in the responses, and to sing when they are able; to kneel, really, during the prayers, and to observe carefully all the reverent customs of the Church.

You will encourage them to regular attendance at Church services, and inquire often and carefully as to their regularity in this respect.

You will see that each scholar has a Prayer Book and a hymn book, and brings them regularly to school.

You will remind them of the Christian duty of giving to God; encourage them in the regular Sunday school offerings, and especially to make each a willing contributor to the missionary fund of the school.

You will be expected always to prepare the Sunday school lessons carefully before attempting to teach them. A teacher has no more right to come unprepared to his teachings than a clergyman has to come without study for preaching.

You will keep your class book very fully and clearly, according to the appointed rules.

You will be expected to set to your scholars an example of punctuality. A teacher habitually unpunctual ought to resign. If you do not love Sunday school work well enough to get to it a few minutes before the work begins, you do not love it well enough to be a teacher.

If at any time unavoidably absent, it will be your duty either to provide as a substitute some communicant of the Church, or to give to the rector such timely notice that he can make provision. In this there should be no failure.

If your scholars become irregular you will be expected to search them out during the week and learn the reason. Your duties are not limited to the Sunday school room and Sunday school hours.

You will be expected to remember your scholars in your own private prayers, and seek in every way their growth in grace and knowledge.

You will be, of course, enthusiastic and zealous in the work.

And, last of all, when you find that your interest is failing; that your class, through your fault, is losing interest or becoming irregular; that you don't care enough for Sunday school to come every Sunday, and to come early; that you fail to learn the lessons, and go through the work as mere routine; then you will either repent and renew your zeal, or failing in that, will resign your class to the Rector.

May our good Lord, by His grace, make you earnest and true in this true work for Him. Remember how He said: "Whoso receiveth one such little child in My name receiveth Me." —*The Living Church.*

REUNION.

Some little time before the reports of the committees of the Lambeth Conference were made public, a statement on the above subject found its way into many secular papers, which, while it was hardly considered likely to be the voice of the Bishops, was commented on with great surprise by all classes of Christians. It was to the effect that in some form or other the Conference had recommended some official recognition of non-Episcopal orders. So startling a statement was worthy of being telegraphed all over the world as an astonishing piece of news. It was a virtual giving up of Episcopacy, a notable departure from the principles of the Holy Catholic Church, a weakening of the Church's hold upon history, a proposition which if carried out would make the Church less respected in the eyes of the Christian denominations, and expose her to the ridicule of the Romanists, who would rejoice above all things to see any movement set on foot which would impair the authority, or imply any undervaluing on our part of the obligation and necessity of Holy Orders.

The published records of the Conference prove, however, that the Bishops would entertain such a proposition—no, not for a moment; and the decided rejection of the resolution which favoured such a concession is satisfactory evidence of their desire to maintain, above all things, the principles of Catholicity upon which the Church over which they preside has for nearly nineteen centuries rested her claim to be the Church of Christ.

In a charge delivered to his clergy after his return from Lambeth, Bishop Charles Wordsworth, who for years has had as his one particular hobby the recognition of Presbyterian orders, stated that the following resolution was proposed to the Conference as part of the report of the committee on reunion.

"That, in the opinion of this committee, Conferences such as we have recommended are likely to be fruitful, under God's blessing, of practical result, only if undertaken with willingness on behalf of the Anglican Communion, while holding firmly the three-fold order of the ministry as the normal rule of the Church to be observed in the future—to recognize, in spite of what we must conceive as irregularity, the ministerial characters of those ordained in non-Episcopal communions, through whom, as ministers, it has pleased God visibly to work for the salvation of souls and the advancement of His kingdom; and to provide, in such way as may be agreed upon, for the acceptance of

such ministers as fellow-workers with us in the service of the Lord Jesus Christ."

The Bishop of Sydney and himself were the framers of this resolution, and Bishop Wordsworth, in showing off the beauties of this proposition before his clergy, does not hesitate to recommend a suspension of the law of Episcopal ordinations till such times as the Presbyterians, at all events, are admitted into the fold of the Episcopal Church.

While we yield to no one in readiness to promote the unity for which our Church, following the dear Lord's commands, most constantly offers up her prayers, yet we cannot but think that unity may be purchased at too dear a price, *when we sacrifice our principles* in order to obtain it. The Church has no right to relax her watchfulness over the *sacred deposit committed to her trust*; she may not admit unordained men to administer her sacraments or to guard her trust. However good and earnest and faithful they may be, those admitted to be her ministers must be able to show their commission before they can be permitted to command her forces. "Authority," "Holy Orders" must have their lawful meaning if they are to be retained in the Church; it is hard to see how their usefulness is to be retained, if the law of ordination is to be relaxed.

Suppose Bishop Wordsworth's recommendation had passed, what would be the position of the Episcopal Church to-day? Would the ministers of all the Christian denominations be flocking to the Bishops to get official recognition of their right to serve in our Churches, and would they be studying the Book of Common Prayer to see how to perform the various offices of public worship? Would they, in a word, be eager to accept the proposition made to them, or be grateful for the concession? Is it not possible that the Church's invitation would be treated rather as an insult, unless all other Christians as a body, admitted to join the Church, were given as well equal rights, having a voice in regulating her concerns, in settling her doctrine and discipline, and in pronouncing what is to be allowed in it, and what is to be excluded?

We do not think that *true* unity can be promoted by any such concessions as these on the part of the Church to which we belong, nor do we desire to see the Church humiliated by the rejection of such terms of reconciliation as she would be forced to make under the resolution of Bishop Barry and Wordsworth.

There are those who value above all things that ancient and unbroken constitution which binds them to the past, and which is known as the *historic continuity of the Church*; they like to feel the strength of their position as members of the ONE Holy Catholic and Apostolic Church, sound in the faith, loyal to her divine Head, upholding the authority given her by her Lord, and having therefore a blessed gift to bestow and a *divinely* instituted ministry wherewith to bestow it.

There is no lack of charity or of liberality in refusing to make concessions which must undermine and eventually destroy the foundations of the Church. The heritage is a goodly one, and not to be squandered by any mere sentimentality. The work of Christ is being everywhere carried on by faithful men, and as prayer becomes more earnest, and divine grace more zealously sought for, and spiritual life more real, there is and must be a gradual movement toward the Christian unity for which all Christians are praying. Meantime there is need of patience and faith and charity; patience to wait for the consummation of that toward which so many indications now point, faith to believe that God will in His own good time effect it, and charity that we may all work together in love and peace, for the glorious end that we may be all ONE.—*The North East, Maine.*