

CONFESSION OF THE SIN OF SCHISM.

(From the N. Y. Churchman.)

The suggestion of the Archbishop of Canterbury and the response of our Presiding Bishop, who has set forth prayers for the restoration of Christian unity, put the divisions among Christians into the category of sins to be deprecated. Not only are they to be prayed against, as to their consequences, but they are also to be heartily lamented as standing offences against God.

This touches a phase of the prevailing disunity which most of us are not readily disposed to consider. It is the fashion now to regard sin of all sorts rather as a misfortune than as a fault, as a malady rather than a guiltiness. No doubt we should seek the aid of "The Great Physician and Shepherd" to heal and to deliver; but beside the duty of looking up stands that of looking within. "Sin is the abominable thing which God hates." Disunity is a sin. Both the Word, and Christian experience clearly and sternly show, that forgiveness must precede favors. Hence, if we desire the favor, *i. e.*, grace of God, we must go before Him humbly, confessing and bewailing our transgressions.

None of us are without sin in this condition of prevailing disunity. We, or our fathers, have done wickedly. It is not enough to attempt to restore lost union. It is not enough to ask God to restore it. We owe penitence to Him, as our Father justly offended. We should go before Him humbly, as our King to whom we have been disloyal. Has this point been forgotten? We do not recollect that it has been urged. Certainly it has not been made prominent. It has not been insisted upon as a prerequisite. We have devised and set forth plans, but none of them have been generally accepted. None have worked well, even in the short time that they have been attempted. Even the plan of our House of Bishops, which to us seems so simple and easy, has called forth objections; which prove that it is not likely soon to prevail. It is true that the objections have been, almost always, urged in both a humble and kindly spirit. One must recognize and be thankful for the Christian charity which this spirit evinces. But at the same time it shows that the difficulty is deep-seated. Even those—and they are legion—who earnestly desire the restoration of lost unity cannot find the way out of the labyrinth of disunion.

Shall we cease our efforts? Never, so long as there is "One God and Father of us all!" We are sure that He is for us. We are sure that He is grieved at our divisions; that He sees how they hamper all plans and efforts for the advancement of His kingdom; and yet He hears our daily prayer, "Thy kingdom come, Thy will be done on earth as it is in heaven."

May it not be well to read over a leaf in all personal Christian experience? We have found personally that confession must precede supplication. Before asking God's favor we have found that we must feel and offer penitence. God is awful as well as placable, just as well as merciful. We are glad that He is thus jealous of His dignity. We could not reverence Him otherwise. We do not even respect a man who forgives without repentance; and who helps the wrong-doer that fails duly to lament his wrong-doing. How can we be sure of a God who listens favorably, even to those who have not beforehand duly confessed and bewailed their transgressions?

This is a matter so serious that in all humility we almost dare to suggest that our chief pastors give their special attention to it. They might set forth a common form of confession and deprecation. If an organization were made to take up and promote, singly and simply, penitence for the sin of schism, we might obtain a constant ascending stream of mighty crying

unto the Lord for pardon and for continuing forgiveness. This stream would be replenished from new sources, as the knowledge and feeling of the necessity widened. If, in public worship and in private prayer, the whole band of Christians should at last join in this devotion, would not an answer descend from on high?

If God restore Christian union, no doubt some of us will have to drink bitter waters, or even pass through purifying fires. But better those than continuance in sin. We know what these things are in personal experience. Many have learned not only to bear them submissively, but even to thank God because their cleansing and purifying effects. If our Father and our King would only take back His children and subjects into unity with the Head, we might, with trembling but yet earnestly, pray Him to do it; to do it in His own way. For only thus can it be done effectually.

PAROCHIAL MISSIONS TO THE JEWS.

To the Editor of the CHURCH GUARDIAN:

SIR,—You were good enough to allow me to appeal in your columns in behalf of the "Parochial Missions to the Jews' Fund." Since then Bishop Blyth's earnest appeal to the clergy for offerings on Good Friday for the Society has come to hand. In your Ecclesiastical Notes of 28th March, you have quoted the Bishop's remarks as to the Parochial Missions to the Jews' Association, and their having taken up Alexandria as their work, and I have no doubt that many of my clerical brethren have also seen Bishop Blyth's appeal in the *London Guardian* of March 7th, and that it may determine the destination of many Good Friday offertories in aid of the Bishop's important work in Alexandria.

I would beg the clergy in sending their collections to the Sec.-Treasurer of their Diocese to be careful to say that they are for "Bishop Blyth's Alexandria Mission to the Jews."

J. D. CAYLEY,
Honorary Secretary.

Toronto, March 28th, 1888.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

GREEN HARBOR.—Captain Smith and wife, of the Church Army have been engaged for a fortnight in this settlement, under the direction of the rector of Lockeport, Rural Dean Gibbons. Every night the Church has been literally packed, and great interest was manifested; a large number of names have been given in for Confirmation which, we hope, will take place when the men are at home. At a Gospel Temperance meeting, led by Captain Smith, 31 men signed the pledge. On Friday, March 23rd, Captain Smith went to give a fortnights services to Rev. H. How, the popular and eloquent vicar of Shelburne—May God speed the work.

ALBION MINES.—The Lenten Services on Wednesday and Friday have been maintained in Albion Mines and New Glasgow. In Holy week matins and evensong have been said daily in the parish Church, and a mid-day service in St. George's. On Palm Sunday eight services (with the help of the lay reader) were held; 3 in the parish Church (including early celebration); 2 in St. George's; 1 at Westville; 1 at Trenton; and 1 at the County Asylum for the Poor and the Harmless Insane. The Easter celebrations will be 8.30 and 11 in the parish Church, and on Sunday at 11 in St. George's.

SHIP HARBOUR.—The Rector-elect of this parish, Rev. R. A. Heath, was inducted at the parish Church of St. Stephen's, Ship Harbour, on the 23rd of February last. A very able and practical sermon was preached by the Rev. J.

Richey, rector of Seaforth, N.S., from the text "How shall they hear without a preacher, and How shall they preach except they be sent." The mutual duty of rector and people respectively was clearly set before the congregation, and the Apostolic succession in the Church, and necessity of Holy Orders as essential to valid ministrations in the congregation of Christ's flock, clearly defined. The Churchwardens, Messrs. Dean and Cowan, assisted in the induction, and the mandate was read by Dr. G. A. Jamison. The Church music was hearty and effective, and a large congregation was assembled previous to the commencement of the ceremony.

JEDDORE.—A very becoming and well finished altar was presented to St. James' Church by Mr. D. Blakley. The want had been long felt, and the gift is much appreciated by both pastor and people.

KENTVILLE.—The 48th meeting of the Avon Deanery met at Kentville, March 21st. Divine service was held in St. James' Church at 11 a. m.; the litany was said by Rev. F. J. H. Axford. Rev. Canon Maynard, R.D., was celebrant, assisted by Rev. R. Avery. The Deanery sermon, largely *ad clerum*, was preached by Rev. W. J. Ancient, from Acts xx. 27.

After dinner, the chapter was called to order by the Dean, and the meeting opened with prayer. After the reading and approval of the minutes of the previous meeting, and the reading of the office for the ordering of Deacons, the Dean extended a hearty welcome to Rev. R. Avery who, from growing weakness and other causes, had not attended the meetings for the past few years; Mr. Avery replied in very feeling terms. This interchange of courtesies called up some interesting and pleasing reminiscences of the early days of the Deanery. The time of the meeting was largely occupied in discussing certain qualifications of voters at parish meetings.

In the evening service was again held in the parish Church. Shortened evensong was said by Rev. K. C. Hind, lesson read by Rev. G. R. Gwillim, and addresses given as follows: opening address by the rector, Rev. J. O. Ruggles, on the nature and work of Deaneries; Rev. the Dean, on the revived life of the Church, and the need of increased devotion and work on the part of her members; Rev. W. J. Ancient on the subject of union, in which he spoke of the objects of the "Canadian Church Union" and recommended the formation of a branch in Nova Scotia; Rev. K. C. Hind, on the necessity of progressive holiness. The Dean closed the service with the benediction. The offertory of \$4.90 was for the W. & O. F.

The visiting brethren were very hospitably entertained at dinner and tea by the rector and Mrs. Ruggles.

The next morning the following members of the Deanery were taken over to Cornwallis for the purpose of taking part in the reopening of the parish Church which has been undergoing extensive alteration and repairs, Rev. J. O. Ruggles, K. C. Hind, and W. J. Ancient. Here they were met by Rev. Dr. Partridge, of St. George's, Halifax, who preached the re-opening sermon, an able one, from Lev. vi. 13. Dr. Partridge was celebrant, assisted by Rev. J. O. Ruggles. In the evening service was again held when an excellent sermon was preached by Rev. K. C. Hind, from John vi. 66, 67. After the sermon Rev. W. J. Ancient, at the invitation of the rector, Rev. F. J. H. Axford, gave a brief address, congratulating the people upon the many improvements in the Church.

The thanks of the clergy are hereby tendered to all those kind friends whose generous hospitalities they enjoyed, both in Kentville and Cornwallis.

DIOCESE OF FREDERICTON.

PERSONAL.—The Metropolitan and Bishop