

must bring," which is the clue and cause of all the Church's missionary work, through which He is bringing the "other sheep" which He has now because He has "bought them with His blood," to "hear his voice," and to be gathered into "the one fold."

I know of nothing that could so energize and electrify what we call "the missionary spirit" of the Church as the realization of this thought. It is not merely St. Paul's idea of "the necessity laid upon us to preach the Gospel." It is, if I may so say, an unfulfilled desire, even an unfulfilled duty, of the Master; something that He yet *must* do, by the constraint and compulsion of his great love; something that He can only, at least, *will* only, do by us; something, therefore, that we *must* do, under a necessity whose impulse, if we take it in, must be the strongest in the world. What better evidence can we give that we "thankfully receive the inestimable benefit of the sacrifice" of His life and death, than to extend that benefit to all for whom He lived and died? How can we pretend even to any "endeavor to follow in His footsteps," who came "to seek and save the lost," who "went out into the wilderness until He found the sheep," while we are so half-hearted, so close-handed, so slow-footed about our effort to carry on towards its completion the work at which He "*worketh*" still, of bringing the "other sheep which are not yet" within the fold to "hear His voice"? Surely this was at once the impulse and the inspiration of missions, under which they "went forth and preached everywhere, to whom the Lord spoke "of the things pertaining to the kingdom of God."

From "*Mosaics*" of BISHOP DOANE.

The Devotional Life of the Home.

Too much importance cannot be attached to the integrity of the family life, and especially to that which concerns its moral and spiritual interests. There is much in the spirit of the age that is inimical to it. Efficient people are too busy to make their homes all that they might be, and in this direction little can be expected from careless and indifferent people. The greater number of good people find that it is not so easy as they could wish, to make their homes what they would like to have them. It is a serious question, what they can do. It is conceded that the atmosphere of a Christian home should be religious, but it is one thing to have grace at meals, and daily family prayers, with religious instruction of the children on Sundays, and quite another to have a true devotional life, the result of an habitual sense of what belongs to order, reverence and piety in the daily goings-on of one's home. The pressure of outward things upon busy or burdened people, the tendency to overwork, or to excess in social indulgence, the habit of being pre-occupied with important but not absolutely essential matters, account for a great deal of the leanness in our family life.

And yet, with the drift of the age, with the changes in religious and social life, and the growing fears and rush in which men are obliged to do their work, the home is less disturbed than the other relations of life, and seems to be one of the most permanent things that is left to us. It is the devotional life in the home that is the most conservative and persuasive influence, because the religious aspirations and sanctions are the most abiding things of this present existence. It is the healthy devotional life in our families that, like the

grace of charity, is able to cover a multitude of sins. It is this life that touches the sense of mystery, the innocent and wondering spirit of adoration in the minds of children, and fixes in them that feeling after something above and beyond, which, once fully impressed upon any mind or heart, is never wholly lost. Where the home is controlled by a truly religious life, where the forgiving and charitable spirit abides, where the home of the child Jesus is the pattern of the home of to-day, there can be no better influence for freshening and guiding young minds and hearts; and the child-lives in such a home in turn reflect the heavenly vision to their parents. It is easy to construct this ideal home. It is a luxury of imagination to think of it when one has failed to make his own home what it might be. There can be no advance beyond the proposition that one of the very highest earthly blessings is the consecrated atmosphere of a thoroughly religious home. All the best things are here nurtured, and the strongest and best people of all ages have always been agreed that such a home, under God, is the source of the strength that goes into our lives as an abiding influence.

It is such a strength which our modern life needs to-day. People enter into marriage relations too thoughtlessly, contribute too little to make a common basis for a good home, have hearts too rough for its sacred obligations, and are often cruelly disappointed because their ideals are not realized. The trouble is that the home does not begin with the family altar, and that the kindred relations of Heaven and Home are not thought of. It is the spirit and power of a gentle, reverent and consecrated life that makes homes what we desire them to be, and that does most to bring children to the haven where they can make the most of themselves. There is nothing in life that reaches out to so many good things for society or individuals as the devotional life in our homes.

Editorial Notes.

We greatly regret to learn that an effort is being made to introduce the abomination of the "Sunday Newspaper" into Canada. We have no sympathy with the puritanical spirit which would surround the Lord's Day with all the restrictions of the Jewish Sabbath, but even this is infinitely to be preferred to the levelling doctrine which, save in the matter of rest from labor, regards all days alike. Once allow the sanctity of the Christian Sunday to be broken in upon, on whatever specious plea, and you open the gates of society to the irruption of every form of irreligion and vice.

The fears which we expressed in a recent issue have been verified by the collision between the Russian and Afghan forces in the vicinity of Pendjeh. Our latest advices indicate that the Russians were the aggressors in this deplorable event, which, we fear, has destroyed the last hope of peace. The English people are justly indignant at the duplicity of their rivals, who have evidently been using the time consumed in negotiation, to push their forces forward and complete their preparations for the predetermined conflict.

The outlook in the North-West is not improving. It is evident that the revolt of the half-breeds has enlisted the sympathy of several Indian tribes and will, too probably, secure their active support. The nature of Indian warfare is so horrible that

the country will demand of the Government the adoption of every possible means to avert, or, if that is no longer possible, to circumscribe the area of so terrible a calamity.

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.]

"HOW SHALL THEY PREACH EXCEPT THEY BE SENT."

To the Editor of THE CHURCH GUARDIAN.

The "Mission" of the clergy is the "complement" of their ordination—when properly viewed.

"Calling" is not "sending," and some way should be found to make general in an Ecclesiastical Province that which is recognized in one or more of the Dioceses—that Episcopacy is *real*.

I am glad to observe from time to time in your columns that this subject is interesting the Church in Canada more and more. Papers are read at Rural Deanery meetings on "appointment of clergy," for and in the neighbouring Province of Rupert's Land. I am glad to know this subject is carefully being taken up. We certainly should not let the matter drop; twice, it is true, I have not urged the matter on the Provincial Synod as I had the opportunity and my resolution in the Synod of Nova Scotia is lying over, because it is better (I think) to have the matter *will* thought of before final action is taken. We need not, I think, be careful whether the New Zealand and Irish plan (of a combined Nomination Board of parishioners and delegates) be adopted, if the "sending" of the Bishop be maintained, or whether the Vestry be the representative body of the parish in the premises, or if the wardens and delegates of a parish are deemed sufficient with the Bishop, but "popular election" by the whole congregation cannot be right and is not calculated to produce proper relations between pastors and peoples.

D. C. MOORE.

The Bishop of Albany in his annual address for 1885, again speaks on this matter (almost incidentally) and I hope you will oblige me by reprinting the passage. "Changes will occur—men will come and go, if in no other way by death. And as they go, there comes that very puzzling problem, the choice of a new rector. I am not going into what seems to me the simple remedy for most of its difficulties: the recognition of the Episcopate in the Episcopal Church, which seems hardly a violent thing to do: not the irresponsible power of patronage, but the overseeing power of nomination and counsel. When I see the great readiness of presbyters to advise about filling vacancies, while the same men repudiate all control for the Bishop, to whom belongs some share of the responsibility for these souls, I recall the quiet suggestion of Mr. Caird's Cathedral paper: "The introduction of the Cathedral system would be followed by an increase of power to the Episcopate, and I suppose this is the principal objection to the system. The cry is raised—the danger of the centralization of power. It is possible this may mean that the presbyter, in addition to the power that *belongs* to his order, wants to secure to himself a little of the power that belongs to the Episcopate."

Election by the Vestry from a list of persons recommended by the Bishop under canonical provision; this is the remedy which the Church, I think, one of these days will apply to this evil, when it has reached its consummation; for bad as things are, they will be worse I fancy before they are better." The Bishop then goes on to speak of holiness in the clergy.

"THE HALIGONIAN GRUMBLERS."

To the Editor of THE CHURCH GUARDIAN.

SIR,—"Churchman" must not be allowed to think that he has so "easily pricked the bubble" as he would have us imagine. I agree with the "grumblers" that a "concentration of force" is