

and meanwhile account it as one of the unlimited number of sects, schisms, and denominations, and teach men so? Is God 'the author of confusion'? Is confusion, which St. James classes with 'every evil work,' at last become so pleasant in our sight as to be reckoned a good work?

Among Nonconformists there appears to be the same sort of leaven spreading its ferment. Among ourselves a straightforward loyalty to Bible and Prayer-book, to Church and Catechism, to order and discipline, will generally secure to a man, especially to a clergyman, unpopularity and obloquy, at least for a good while, often until he is carried to the churchyard. Then the neighbours find out that they really respect an honest, consistent man. Such a man was the upright, venerable Bishop Wordsworth of Lincoln; and what he says of a certain kind of Conservatism is just as true if we read 'Churchmanship' 'There is a kind of (Churchmanship) which is very friendly to its enemies, but not quite so cordial to its friends, and which thinks it may conciliate the former without alienating the latter . . . ; and that its best policy, therefore, is to patronise their opponents.' The good Bishop's bold words are sadly true of many stewards who are required, indeed, to be faithful, but who, somehow, win golden opinions from the bitterest enemies and basest destroyers of their own Church. Such policy may earn a kind of popularity, but never a sincere respect. It is in the end a mere 'gain' of 'harm and loss.'

These things concern us all—fathers, mothers, masters, and dames, as well as spiritual pastors. The home, as well as church and school, should be the place of good catechising and Bible and Prayer-book teaching. The school ought never to supersede the home, but to strengthen and enlighten it. This is one of the chief things to be minded by Sunday-school teachers. We shall never have a Church or nation in good working order unless the home is what it ought to be. Through Christian teaching and influence to build up godly and wholesome homes is the great work of The Church. Without this we fail in our endeavours to reform society by protective and prohibitory laws. This, indeed, ought we to do, but it is ruinous to leave the other undone. Never was pure and wise teaching and good breeding more needed, in every degree of society than now. A good reaction is set up against the evil system of ' cramming,' and we need common sense and good principle to strengthen the old and sure foundation of duty to God and to our neighbour, and on that to build our learning, our science, literature, statesmanship, political economy, and what not. And here the National Church must construct the fabric of society in the only fashion that will insure God's blessing.

We have two grand duties in this time of 'social revolution,' as the word goes. The one is to uphold and teach the law of universal morality contained in the ten commandments. This has been the constant work of the Church from the beginning; and the practical value of such teaching is recognized in a most remarkable way by Mr. Justice Stephen in his *History of Criminal Law*. 'The Criminal Law,' he writes, 'may be described as an expansion of the Ten Commandments.' The statement in the Catechism of the positive duties of man correspond step by step with the prohibitions of a code. This correspondence is traced throughout by the learned judge. We thus come back to the foundation laid a thousand years ago by our King Alfred, who began his laws with the ten commandments, and their confirmation by our Lord, and the declaration by the Apostles to the first Gentile Christians.

Now the Divine law forbidding to take that which belongs to our neighbour, or even to covet 'anything that is his,' forms the strong foundation of personal liberty and safety, and

the protection against wild theories of communism and socialism. These sanctions are our only safeguard against those who in our days are banded together to destroy society. But the Church has in charge (as King Alfred taught), not only warnings and prohibitions, but the golden law of love to our neighbour, and of self-denying stewardship on our own part.

Let us remember that our nation has certainly owed its continuance in peace and safety to the practice of Christian virtues—such as righteousness, truth, fair dealing, contentment; but not only to goodness of this level, rather to the higher motives of the smaller number of citizens which have issued in self-devotion, enterprising charity, patient labours of love, goodness to the unthankful and the evil. This is the salt of the earth which preserves a nation from utter decay.

We must teach the children of our people the great duty of service and usefulness, the pleasure of unpaid work for the public good. We must teach and train them to put both hands to their task, and set the example of hearty, patient, and skilful work, whatever they find to do. Let them rise to the dignity of useful life in 'bad times,' that they may be called 'the repairers of the breach, the restorers of paths to dwell in.' Let them carry the old flag under new skies in the name of the Lord, and in the faith of their fathers. Be sure there is enough in store to be done under the wide heavens, and if we are the right men we shall do it well.

The Church is already doing excellent work in assisting and directing healthy emigration both in the home and at the port of embarkation, and all the way to the new place of settlement in our colonies. The Christian Knowledge Society has long since been at work by its chaplains, and now the operations of the Church Emigration Society attempt to make the way straight and happy to the new home. This cannot be too well known in our parishes, and it is in every aspect most important to send the wholesome strength of our emigrants to our own great Dominion of Canada under our own flag rather than to the United States.

And now a word on the actual conditions of things at home. There is a great cross cleavage going on in the world of politics which demands the attention of Churchmen. The great question of imperial unity has drawn together the greater part by far of English Churchmen with the loyal Roman Catholics of England, and the Churchmen and Presbyterians and other Nonconformists of Ireland, and, lastly, a very eminent section of English Nonconformists, into one camp for the maintenance of the rights of person and property, the individual freedom of the subject, and the loyal observance of the laws of the realm under the royal standard. Such vital movements as these must engage the attention and claim the hearty sympathy of enlightened Churchmen. We must not be blind to the issues involved in the present contest. I read, for instance, in the *Journal of the Home Rule Union* for March, 1889, the following declaration in reference to a great judicial examination now in progress:— 'Courts of Justice must be swallowed up whenever they presume to arrest great political issues which divide the nation, and which are fast hastening into the regions of civil war.' Now the cover of this journal gives us the 'list of officers' of this 'Home Rule Union,' and we find that among the vice-presidents nearly half are privy councillors, a late Viceroy of India, and several late Cabinet ministers among these vice-presidents, a significant blank representing the name of the somehow omitted president. It is such eminent sanction, and the fact that under such authority this teaching is spread among our people, that gives importance to such matter as this.

I ask your earnest attention. Reflect for a moment that even extreme revolutions of civilized nations hold the Courts of Justice sacred

and inviolable, and then consider where would Church or State, Crown or Subject, Life or Liberty, be if Courts of Justice must be 'swallowed up' at the bidding of rebellious factions 'whenever they presume to arrest great political issues that divide the nation.'

If we either fear God or regard man we cannot afford to affect neutrality in the face of teaching such as this given by the authority of the very men who have ruled over us already, and are moving heaven and earth to rule over us again. It is the bounden duty of a National Church not only to pray without ceasing for 'the safety, honour, and welfare of our Sovereign and her dominions,' but so to teach and so to fulfil our parts, whether as ordained clergymen, or as faithful, loyal, and religious citizens, that 'peace and happiness, truth and justice, religion and piety, may be established among us for all generations.' How otherwise can we obey our Lord's behest to render to Cæsar the things that are Cæsar's, and unto God the things that are God's? How else, so far as our parts and duties are concerned, can God's kingdom come, His Will be done on earth as it is in heaven? These are not among the matters in which it is lawful for a Christian man to pick and choose at his own private liking. It is at such times as ours that the Church, which by God's grace made the nation, is able in the same Divine strength to save it. This great work does not call for learning or subtlety of mind so much as for plain dealing, moral courage, earnest watchfulness, and public spirit.

An English Churchman ought to be the best of citizens. His instructions are of no private interpretation; they ought to be known and read of all men. Who has such a goodly heritage to defend? Who so grand a future?—so large a share of 'the mighty hopes that make us men?' Let us try to estimate and use our blessings as we ought, keep the heart of England 'above all keeping' sound and strong in the Lord, and in the faith and unity of His Church. Let me plead with my brethren in charge of parishes and churches to remember the Apostolic Rubric, 'that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings, and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.' By virtue of this rubric I entreat that we should constantly say the prayer for the High Court of Parliament during its session, and not omit the General Thanksgiving, for which we have, both here and elsewhere such imperative authority of the Apostles. Prayers without thanksgiving seem to me to stand self-rebuked.

Lastly, I would say that the Church of our nation has the high calling to raise the conduct of public affairs, the wielding of the state which we call 'politics' into the pure air and sunshine of the kingdom of God. The National Church is not dealing with a 'denomination,' but with an empire, with a Christian empire still, that we may be a kingdom of the Lord and of His Christ.—*Church Bells*.

THE movement in favor of the more general observance of Sunday as a day of rest is growing. Everywhere we see indications of a more advanced sentiment regarding the Lord's Day. The Sunday newspapers are largely to blame for its desecration it must be admitted, not so much on account of their publication as the nature of their contents. To abolish the Sunday issues entirely is possibly out of the question, but they can be so elevated in tone as to be really helpful, as they are in a position to be.—*Church Messenger*.

A New Brunswick subscriber paying in advance for another year writes:

"I would not be without the paper if I had to PAY TWO DOLLARS. EVERY CHURCHMAN SHOULD TAKE IT."