

call forth *general thanksgiving* from the whole Church; and we would venture to express the hope that direction therefor on some *one day* for the whole Dominion may be given by our Fathers in God.

The step which has been taken might be said to be the 'coming of age' of the child of the dear old and ever beloved and revered Mother Church of England. Although for years past—indeed, ever since the formation of the Synodal system—there has been considerable independence and entire self-government, there were many, ourselves amongst the number, who held strongly to the declaration of the Provincial Synod that the Church of England in Canada remained 'an integral portion' of the Mother Church. The action now taken would seem to involve a change in this respect. There is now a PRIMATE OF ALL CANADA, holding jurisdiction over the entire land; and there are also two ARCHBISHOPS, and may possibly soon be a third. But the determination to do nothing to in any way prejudice our position as entirely and fully in *communio* with the dear old Church, and nothing to separate ourselves from the other branches of the Great Anglican Communion, and still less forfeit our claim to be a portion of the One Holy Catholic Church is clearly evidenced in the declaration of Faith, adopted unanimously. Only in so far as it was necessary to secure greater power for the extension of the Church in this land and to produce unanimity in action has there been any change in our relation to the Mother Church.

This 'coming of age' involves, however, necessarily increased responsibility: a responsibility which attaches not alone to The Church in its corporate capacity, but to every individual Churchman and Churchwoman. It is manifold in its application, and far reaching in its effects, but in one word it involves, if we shall at all rise to the opportunity offered, unwearied, earnest, immediate effort by every individual to make known the position and claims of the Church and extend her influence; and further to support her work so completely and generously as to relieve the societies in the Mother Land at the earliest possible moment of the burden of any measure of our support. It is well it appears to us that Churchmen generally should realize this.

CHURCH REUNION.

These are hard times, hard for all alike, and it is natural that the Church should feel the pinch of poverty as much as the family.

It can hardly be said that people do not try, on the whole, to give for religious purposes in British Columbia. The fact remains that what they give is miserably insufficient to keep up the Church work as it should be done.

But we do not hesitate to say that there would be money more than enough, but for the sin of disunion, which is so rife among us that nine out of ten do not regard it as sin at all.

We have sometimes, in our smallest parishes, four or five different churches, served by different ministers, attended by different congregations, and all more or less in debt.

What is the history of this disunion?

Most of the sects here have, at one time or another, during the last 300 years, from the worship and practice of the ancient branch of the Catholic Apostolic Church, known as the Church of England, planted in Britain as early

as the first century, and continuing its course through various vicissitudes, but in unbroken descent from the Church of the Apostles down to the present day. Some of these sects had reason for dissent at one time, which no longer exist, some never had a reason, others have abandoned the reasons they once had. One professes to honor the memory of a great Churchman, John Wesley, who, at almost his latest breath, wrote, "I live and die a member of the Church of England, and *none who regard my opinion or advice will ever separate from it*;" who wrote to his preachers at the same time, "In God's name, stop there! Be Church of England men still! do not cast away the peculiar glory which God hath put upon you, and frustrate the design of Providence!" who says again, "I have uniformly gone on for 50 years, never varying from the doctrine of the Church at all;" who said, "They that leave the Church leave us."

Can it be believed that Christ, who prayed to His Father that we all ought to be one—Christ who taught His Apostles the things pertaining to the Kingdom of God, and left them to organize a Church which "continued steadfastly in the Apostles' doctrine, and in fellowship, and in the breaking of bread, and in the prayers," is pleased at what He sees existing amongst us.

What ought to be done?

Some suggest *compromise*. But how can we compromise things which are part of the deposit of faith and practice, handed down to us from the Apostles, to guard? What would Christ say if we attempted to break down the walls of the City of God to include those who desired to stay outside. *Peace never came from compromising truth*. Let us, by all means, compromise in things which are our own. Get rid of our likes and dislikes, our fancy for this preacher, that style of service, that class of congregation, that aspect of teaching. Let us sacrifice all these, and rid ourselves of them once and for all. We shall get to like what we are at first unaccustomed to; we "shall know of the doctrine" if we do His will.

Others suggest *federation*. But this is just as impossible, if we are in earnest; just as impossible as it would have been for the Jewish Church to ally itself with the religion of Jeroboam, the son of Nebat. If divisions are in any sense justifiable, it must be because unity would be, under the circumstances, sinful; if they are neither justifiable nor necessary, they must be awfully sinful. It would ill become the mother to condone the child's estrangement. The greater the love the greater will be the desire to secure reunion, the less the desire to perpetuate separation by federation.

We need all to see that the old mother can be comprehensive in her love.

The Church Methodists in the North of Ireland—the only body of Methodists who loyally obeyed the advice of their founder, have just been holding their conference in their own parish church. They have proved, by experience, that they can use all their peculiar power, employ lay help as fully as they desire, and that without a breach of unity.

O si sic omnes!

What a rich Church we should be if we had all the energy now diffused through the different channels employed as the organized religious force of the Anglo-Saxon race, through the medium of the Church of England—*rich*—not in money alone, that, after all, is a small matter, but rich in devotion, rich in varied types of character, ability and usefulness, rich in good works. And God would bless unity like this, not only with power to keep the work vigorous and healthy, but with a spiritual life, purged of all narrowness, bitterness and self-conceit.

Let us take the last words of St. Paul:

"Now, I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the

same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment. Is Christ divided?"—*Churchman's Gazette, New Westminster, B.C.*

GETTING RELIGION.

It is an old-fashioned slur against "Episcopalians"—as by an unhappy fate Church people are so called—that they have no religion. This has come about by that mistaken and unscriptural modern notion that Christianity is some sort of a thing outside of our ordinary life that is to be got by a singular and supernatural experience called conversion. When persons get what they suppose to be religion in this way, they imagine the main idea is to let the world know it by means of talk. Regarding religion mainly as a garment put on from the outside, they cannot conceive any one to be a Christian who does not wear the same garment and describe it by the same shibboleth. They seem to be utterly unconscious that our Lord did not come to teach a religion. He never mentioned the word religion. He came to preach the gospel of the kingdom. And what is that kingdom for? To train and educate us for Himself. Therefore, we do not *get* religion, but God wants us for his kingdom. This means the knowledge of God through the facts of our Redeemer's life on earth; the fibres of faith woven into our entire being; it means a growth, an education, our very life. Christianity in the individual is a growth from without. To those who grow up into Christ in this way the Christian life becomes the natural life, and they take to themselves no airs of self-consciousness, and do not assume to be specially religious, and their faith outworks of itself in acts and right living. Therefore the rightly-trained Churchman does not talk about his religion; does not claim to have any great amount, but what he has he puts to the best possible use. Carlyle said of his father that "he put his piety into every bridge he made." Doubtless it is better to put it into what we do than merely in what we say.—*The Church News, St. Louis.*

"OUR BUSINESS."

Most carefully too ought we to consider that what great multitudes of honest doubters are perplexed about is not the Christianity of the New Testament, which is the Christianity of the Church, but the perverted Christianity that they have seen, the confused and contradictory Christianity of dissent, the pseudo-Christianity of self-confidence and a craft of cruelty and greed—not at all the Gospel which He preached who came out of a workman's cottage and stood up in the synagogue "for to read." This stumbling-block it is our urgent business to take away from before the doubter's feet. We are witnesses; and it does not become witnesses to be discomposed by the adversary's attorney. The Catholic testimony has been under cross-examination since the trial of two apostles by policy before worldly power at Jerusalem.

It seems to me that, for both substance and statement of doctrine, the Church, never in actual danger, is less seriously threatened now than it was only a few years back—say when this diocese was set off. We may take an humble satisfaction, and lift a lowly anthem, that, after nearly nineteen hundred years of Christly leading and having the one confession of faith of fifty generations on our tongues, we are not employed in finding out what we shall tell our worshippers a Christian ought to believe to his soul's health, or debating when the body we belong to began to be.—*Bishop Huntington.*