

pressive heat of August. That kind of parish has plenty to do just where it is, and to the temptations of business it says, "Thy money perish with thee." A little further down stands St. Bartholomew's, the Rev. Dr. Greer, rector. The Vanderbilts have just purchased three or four lots, and will erect for the parish a mission house, and in it is seen a pledge that the church will not follow its immensely wealthy people in their migration up town. It cannot desert its various missions, Swedish, Assyrian and American, and the new mission house is like a hostage given to fortune. The poor do not move up town, and the Church cannot afford to desert them and leave them to the tender mercies of Rome, which in the poor sees its real wealth. Three years ago Trinity built a mission house, at a cost of \$20,000, and already finds it necessary to enlarge it. Trinity stands at the head of Wall street, and occupies nearly a block, which it is stated could be sold for \$10,000,000. Neasily every year business gnashes its teeth and rages because it cannot possess it. But so far the old parish stands unmoved; it is one of the antiquities of the city, and, like the parks, is dear to the people. Wall street had much better, as last week, go up to it to pray than to buy its sacred domain.—*Church Year.*

HOME REUNION NOTES.

A CAUTION.

SIR,—There are limits to the zeal for Reunion. We must never forget that as a part of the great Catholic Church of Christ we have a great trust committed to us, and we must never seek for Reunion by concessions which would involve disloyalty to revealed truth.

My extracts from the *Christian World* and other Nonconformist papers show clearly to what extravagances this zeal for unity may lead us. One clergyman of our Church is commended by a correspondent for holding out the right hand to Unitarians as being fellow-Christians, and a Bishop of our Church is quoted with approval as saying that though he did not belong to the Unitarian body himself, they were undoubtedly fellow-Christians. A Baptist minister in answer clearly shows that not to believe in our Lord's divinity denies the Resurrection, overthrows the whole teaching of the Incarnation, and really makes out our blessed Lord to be an impostor.

Again, in two cases, Nonconformists are attacked for bigotry because, in obedience to their trust deed, and in a leading article all creeds are referred to as a hindrance to real Catholicity.

Again, letters frequently reach me advocating the alteration of the fundamental articles in our Society's rules, and others specially objecting to the historic Episcopate as a basis of Reunion.

These things make one very sad, and tend to show what would become of Christianity if there was no living Church to enforce its teaching, and what would become of the Church as a witness to the truth if she surrendered the creeds in a search after unity.

And yet we are greatly misunderstood, for when we are seeking after a Reunited Christendom, we do so for the sake of freedom and liberty and brotherly love.

The *fundamental truths* must be preserved, or there would be an end of Christianity; and the Divine constitution of the Church must be preserved, or there would be no Church to reunite upon. But, given these, a Reunited Christendom would free us from the tyranny of trust deeds, and confessions of Faith, and articles and definitions which arose directly from our divisions, and a desire to stereotype the special teachings which caused the original secession.

When people ask us to give up the historic episcopate as a basis of Reunion they cannot understand what Reunion means. The historic episcopate was the distinct form of Church Government which came to us in this country with Christianity itself, and, as I have shown in Leaflet No. VI., was allowed to be the best form of Church Government by all the leading Protestant divines at the time of the Reformation. You cannot expect the great majority of the Christians at present living on the earth to give up a form of Church Government which they have had from the beginning, and under which the great company of the Redeemed have been gathered in, because some Protestants in the sixteenth century, from compulsion, and not from desire, set up another form of Church Government. But we may acknowledge God's blessing on their work under their dire necessity, and may acknowledge them as an essential part of our present Christianity whenever they have been baptized into the Holy Name, and receive the fundamental doctrines of the Faith.

Again, in reference to the other great point of difference, as to sacramental teaching. Not only all Catholics, but a great number of Protestants, hold the sacraments to be valuable, as conveying a new nature by contact with the Divine Humanity of the Redeemer. Can we be asked to forego, for the sake of unity, this which we believe to be one of the direct consequences of the Incarnation, and accept the Puritan theology which, quite unconsciously, makes man his own Saviour—teaching that a man's faith saves, rather than the object of his faith, and which values sacraments only as producing a certain impression on the mind or imagination of the recipient?

We cannot give up what we believe to be the revealed truths of God's new covenant with mankind. But we can and do allow that the workings of the Holy Ghost are not restricted to the covenanted means of grace, and that in every baptized Christian the Holy Spirit dwells, and where it is not quenched by unrepented sin or unbelief will bring forth manifold fruits of grace.

The great mistake of our modern Nonconforming Protestant bodies is that they are now putting out a new claim never dreamt of by the great leaders of Nonconformity, and call themselves distinct Churches with more Scriptural forms of government than that maintained in this country from the first introduction of Christianity among us—a claim which perpetuates division with all its evils; which has not that true Catholicity which would embrace all Christians, high and low, rich and poor, inasmuch as these so called Churches are limited to certain classes of our people, or to the elect among themselves.

To restore this Catholicity, this breadth, this freedom, we still labor for Unity, so that the whole body of Christians may unite together in bringing, by united action, the blessing of Christianity in all its fulness upon the people among whom we dwell.—*Earl Nelson, in Church Bells.*

LENT.

Am I in sound spiritual health?

Is it not well to examine closely and minutely whether the answer to be given to this question is correct or not?

The Church assists you in this enquiry, and shows you to set about it—in the services of this season: her directions are plain and definite. Do you observe them?

We must prepare for spiritual contest, by using means whereby our flesh is subdued to the Spirit (1st Sunday in Lent).

The great enemies of our souls are our sins (2nd and 3rd Sundays in Lent, see the Epistles).

Against them we want the help of faith (2d Sunday—Gospel).

We want the help of One stronger than the tempter, whose power over us has been baffled; and we must secure that help, or fall into a worse state than the first (3rd Sunday—Gospel).

We have really been made free from the slavery in which we were held (4th Sunday—Epistle).

We want spiritual food to maintain the new life given to us,—even the Bread of Life—which the Lord of Life Himself gives—which is Christ Himself (4th Sunday—Gospel).

How did He set us free, ransom us, give us new life? Being greater than Abraham, being the very and eternal God (5th Sunday—Gospel). He became man, and offered Himself without spot to God, as our Sin bearer, to free us from the penalties of our sins, to purify us, and to purge our consciences (5th Sunday—Epistle).

Now He reigns on high to dispense His gifts, the Head of regenerate human nature, restored by Him to the right hand of God (6th Sunday—Epistle).

The disease of our soul is sin. If we have repented and believed shall we not be healed?

Our foe is the devil who was our master; he has been cast out, and now seeks to re-enter into possession. If the Spirit of God is installed in his place, in vain will the tempter assail us.

Our spirits and our bodies are God's. Is His empire over them maintained in integrity and power?

Our hearts are the rightful temples of the Holy Ghost. Does He reign supreme within us?

By refraining from the ordinary and innocent pleasures of life, from amusements, from delicacies, and from ordinary food at intervals—in order that the flesh may be subdued to the spirit—we are more fitted for the self examination which is our special duty in Lent.

We want to know whether we are in a healthy or a morbid state.

Examine yourselves: as to sins of the flesh, as to sins of the imagination, as to sins of the judgment.

The antidote to carnal tendencies is abstinence—keeping under the body and bringing it into subjection (Septuagesima—Epistle.)

The antidote to sins of the imagination is divine meditation on the love of God in Christ, on the effect of that love on our hearts, on the love of our blessed Redeemer, on the purity and holiness of His life, on the agonies of His death.

The antidote to sins of judgment is prayer; perpetual prayer for the increase of the Holy Spirit, that we may have a right judgment in all things.

FAST, MEDITATE, PRAY.

These are the duties to which the Church calls us loudly during this holy season.

If, Christian reader, you have prepared yourself by sincere penitence and contrition, by confession of your sins; and are seeking now to ward off your enemies, to maintain your freedom, to get spiritual strength, to grow in grace—this is the way the Church helps you by her teaching.

Do not neglect the call, or make light of it.

Be more in earnest in your religious acts. Rise earlier. Spend more time in the House of God. Pray more frequently and more intently. Stint yourself in something, in sleep, in food, in any self-indulgent habit, so that your spirit may rise above things temporal and be healthily exercised in things more congenial to its high calling, that you may more and more realize the life which is above the world, and so be in union and communion with Christ our Lord. The details of His work for us are and for our salvation will occupy our thoughts in the last week of Lent. Oh! may we all be prepared to appreciate His amazing love for