

so in the end, foster the evil in the very endeavour to uproot it. We are convinced that the root of all such evil is in the sin itself, and that nothing will in the end prove effectual against it, which does not from the very first teach the Christian law that the sin is a degradation to those who fall into it, whether men or women, and that purity is within reach of every Christian who, trusting in the grace of God, fights the battle of his baptismal vow.

Sanctity of Marriage.—The maintenance of the dignity and sanctity of marriage lies at the root of social purity, and therefore of the safety and sacredness of the family and the home. The foundation of its holy security and honour is the precept of our Lord, "What, therefore, God hath joined together let no man put asunder." We utter our most earnest words of warning against the lightness with which the life-long vow of marriage is often taken; against the looseness with which those who enter into this holy estate often regard its obligations, and against the frequency and facility of recourse to the courts of law for the dissolution of this most solemn bond. The full consideration, however, of this matter it has been impossible to undertake on this occasion.

Industrial Problems.—The industrial problems of the present day present themselves under the double aspect of justice between man and man and sympathy with human needs. It is widely thought in some classes that the present working of our industries is unjust to the employed and unduly favourable to the employer. It is obviously not possible for us to enter upon the consideration of such a question in detail; but we think it our duty to press the great principle of the brotherhood of man, and to urge the importance of bringing that principle to bear on all the relations between those who are connected by the tie of a common employment. Obedience to this law of brotherhood would ultimately, in all probability, prevent many of the mischiefs which attend our present system. Upon this aspect of the industrial problems wise and helpful counsels will be found in the report.

The other aspect of these problems concerns those classes of the community who are, above all others, commended by our Lord to the loving care of His disciples, the poor. It is undeniable that poverty is so far from being regarded in the New Testament as a hindrance to the acceptance of the Gospel that it is, on the contrary, the rich, as such, who are warned that they will find serious difficulty in entering the Kingdom of Heaven. Still the poor have temptations and troubles from which the rich are comparatively free. To give help in such temptations and to lessen these troubles is one of the special duties of the Christian. Of all the duties that our Lord has imposed on us, none can be said to stand higher than this; but while it is one of the most imperative it is also one of the most difficult. It is certain that no permanent good can be done to those who find the daily struggles for subsistence very severe, unless they themselves will join in the work. But the perpetual temptation of their lives is to throw off their burdens and expect to obtain aid without any exertion on their own part. Many, perhaps the great majority, rise above this temptation and live brave lives of dependence on their own persevering labour. But many sink in the effort, and give up all true manly hope. It is character that they need. They need inspiration. They need to have hope brought to them; they need to be roused to a belief in their power by the help of God to live on higher principles. It is when men of this class are fighting their own battle against their own weakness that they can best be aided by thoughtful sympathy and friendly help. But besides these there are not a few who are caught, as it were, in some overpowering current of trouble which they cannot deal with. Such are those who cannot find employment, though often longing to find it. The difficulty of helping these is well known, and requires most careful study. And, lastly, there are the many who are physically unable to maintain themselves; sometimes from congenital weakness, sometimes from accident or disease, sometimes, and, indeed, most often, from old age. To instil Christian principle into the great body of Churchmen; to press on them the duty of not only being ready to give and glad to communicate, but

of giving their time, their trouble, their careful thought to the discovery of the best mode of helping individual cases of need is the task which our Master gives us. We warmly commend to all Christian people the report of our committee on this subject.

International Arbitration.—There is nothing which more tends to promote general employment and consequently genuine comfort among the people than the maintenance of peace among the nations of mankind. But besides and above all considerations of material comfort stands the value of peace itself as the characteristic of the Kingdom of our Lord, the word which heralded His entrance into the world, the title which specially distinguishes Him from all earthly princes. There can be no question that the influence of the Christian Church can do more for this than any other that can be named. Without denying that there are just wars, and that we cannot prevent their recurrence entirely, yet we are convinced that there are other and better ways of settling the quarrels of nations than by fighting. War is a horrible evil, followed usually by consequences worse than itself. Arbitration in place of war saves the honour of the nations concerned, and yet determines the questions at issue with completeness. War brutalises, even while it gives opportunity for the finest heroism. Arbitration leaves behind it a generous sense of passions restrained and justice sought for. The Church of Christ can never have any doubt, for which of the two modes of determining national quarrels it ought to strive.

We pass from moral questions to ecclesiastical, and first to those which may be called internal.

The Organization of the Anglican Communion.—Every meeting of the Lambeth Conference deepens the feeling of the unity which originally made the conference possible, and now gives increasing value to its deliberations. There are differences of opinion amongst us, but the sense of belonging to one body, subject to one Master, striving towards one great aim, grows stronger as the meetings are repeated. In order to maintain and still further develop this unity of feeling, we desire first to secure steady and rapid intercourse between all the branches of the Anglican Communion, for it is certain that thorough mutual knowledge is the only sure basis of all real unity of life. As one step towards this we propose to form a central consultative body for supplying information and advice. This body must win its way to general recognition by the services which it may be able to render to the working of the Church. It can have no other than a moral authority, which will be developed out of its action. We have left the formation of it to the Archbishop of Canterbury, who already finds himself called on to do very much of what is proposed to be done by this council. Beyond this point we have not thought it wise to go. But we desire to encourage the natural and spontaneous formation of provinces, so that no Bishop may be left to act absolutely alone, and we think it desirable that, in accordance with the ancient custom of the Western Church, the Metropolitans of these provinces should be known as Archbishops, recommending, however, that such titles should not be assumed without previous communication to the other Bishops of the Communion with a view to general recognition. We think it would be well for the further consolidation of all provincial action that every Bishop at his consecration should take the oath of canonical obedience to his own Metropolitan, and that every Bishop consecrated in England under the Queen's mandate for service abroad should make a solemn declaration that he will pay all due honour and deference to the Archbishop of Canterbury, and will respect and maintain the spiritual rights and privileges of the Church of England and of all Churches in communion with her.

(To be continued.)

BROTHERHOOD OF ST. ANDREW.

The following circular has been sent to all the chapters of the Brotherhood of St. Andrew in Canada: The International Convention of the Brotherhood to be held at Buffalo, October 13th to 17th, approaches, and we now forward you for your earnest consideration the circular of the International

Committee. We are jealous for the honour of our Canadian Brotherhood that it shall be properly represented, and this demands the attendance of at least 200 members, and that these should come from every district in Canada where the Brotherhood is at work. Your plans for representation will have to be laid somewhat earlier and more carefully than in other years, by reason of the fact that delegates will have to provide for their own accommodation whilst in Buffalo. We are confident, however, that in view of the importance of the occasion, this will not prevent any chapter from being represented. Reduced rates (possibly a single fare) will be obtainable on the railways, and boarding house and hotel accommodation will cost anywhere from \$1 to \$3 per day, as to which full particulars will be furnished from Buffalo. We will hold a separate session for the business of our own Canadian annual convention, at which our council's report will be presented. Please see that there is no mistake about filling up and returning the enclosed annual report of your chapter. Send some report of your condition and work, however little seemingly there may be to mention. It is the only way we can form an estimate of the exact condition of the Brotherhood in Canada. It has been a matter of considerable criticism at former conventions that so many chapters habitually disregard the request of the Council for regular reports, and more especially for their annual report. Please help to make this an exceptional year. Do not forget that every bona-fide Brotherhood member is welcome at this international convention, as well as all clergy and any other person really desiring to participate in this great gathering as a visitor. Please let us hear from you as to the prospects of a good representation from your chapter, and also keep the Buffalo Committee fully advised. On behalf of the Council, Horace J. Webber, general secretary; N. Ferrar Davidson, president.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

Halifax. St. Luke's. The Rev. Dean Gilpin was the cathedral preacher at evensong on Sunday, Aug. 15th. Following the sermon the favourite and beautiful hymn, "For all the Saints" impressively sung by choir and congregation in commemoration of the author, the late beloved Right Rev. Walsham How, Lord Bishop of Wakefield. Smart's grand solemn march was the concluding voluntary.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

Dunham. The 1897-98 calendar, just issued, of Dunham Ladies' College, shows a good record for the past year and hope of increased facilities in the future, for this flourishing establishment, devoted to the higher education of young women. The calendar says that the number of pupils in attendance has been larger, their standing in the university and government examinations higher, and the condition of the finances better, than at any time since the re-opening of the school. During the year more than twelve hundred dollars have been expended in improvements to the building, and the addition of a chapel and more class-rooms are now being discussed. The college is situated in one of the most picturesque spots in the Eastern Townships. The faculty for the coming year will consist of Miss O'Loane (lady principal), mathematics, Latin, and Scripture; Miss E. L. Baker (lady vice-principal and bursar), plain and art needlework and household accomplishments; Miss Blanche B. Evans, B.A. (McGill), music, English and drawing; Miss C. Kruse, French and German; Miss Georgina Brown, English and French; Miss I. Ball, elementary subjects; the rector of Dunham, lecturer on the Liturgy and Church History; Professor George W. Cornish, Montreal, director of piano instruction and teacher of advanced pupils.