

three hundred people were unable to get admission.

The memorial windows, all of stained glass, are the chief feature of the work just finished.

There are windows to Pocahontas to the Rev. Robert Hunt, who came over with John Smith and baptised the Indian princess, and to Rev. Mr. Whitaker, who married her to Rolfo. Other windows are in memory of Sir Walter Raleigh, Capt. John Smith, John Rolfe, Commissary Blair (the first president of William and Mary College), Colonel Bridges, General Washington, General Lee (given by his son, Gen. G. W. Eustis Lee), Rev. Mr. Hubbard (the last rector of the church), and to the four bishops of Virginia—Madison, Moore, Mead and Johns. There is a window also in commemoration of the Society for the Propagation of the gospel, which sent the first missionary to America.

The bricks on this venerable relic came from England and are stamped 1632. The church at Jamestown was built 27 years before, but there is nothing left save a tower in ruins.—*Alex. Dixon, D. C. L.*

#### AS TO CHRISTIAN UNITY.

It is hardly possible to scan the columns of any religious journal or to read the minutes of a religious gathering without finding evidences of that vague longing for Christian Unity which is everywhere rife. Every possible manner of "platform" is put forth, and all kinds of expedients are suggested, looking to the mutual yielding of disputed points and to a mutual toleration which shall ultimately lead to a federation of opposing interests into an organic whole.

It is primarily essential to real union, and it must be the *sine qua non* of any proposed basis of unity, that it shall come from *within The Church*—and by "The Church" I mean the "One Catholic and Apostolic Church" of the Nicene Creed, which is the Body of Christ, the Church of the Living God. That is to say, the scheme must involve the recognition of an infallible body constituted by Jesus Christ, to which has been committed the Means of Grace, *i. e.*, the Sacraments and God's Holy Spirit of Truth.

For the Truth is immutable, eternally the same. A man's conception of Truth may be at variance at different times and in different places, but Truth itself is unchangeable. There cannot be one Truth of the first century and another of the nineteenth. Nor can it be supposed that the Spirit of Truth is at the same time present in the various discordant and mutually destructive Christian bodies of our day. If it abides in one such body, it is necessarily excluded from some others. This must be so, because the doctrines of one are absolutely repugnant to those of the others. But Christ could not have intended that the Truth, of which He was the Exponent, should be the subject of speculative analysis and varied interpretation at the hands of every group of men who might choose to form themselves into an organization and call their union a "Church." The Divine Commission, from which the Catholic Church derives her warrant of authority as the Preserver of The Truth, is found in the promise of Christ to His Apostles and their successors: "Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and Lo, I am with you alway, even unto the end of the world."\* That the promise was not addressed solely to the Apostles as individuals, but to them and their successors, is plain from the use of the words "unto the end of the world."

Here is the great promise on which the doc-

trine of the Apostolic Succession rests; and the claims of a Church to Catholicity and Truth must stand or fall on its acceptance or rejection of this doctrine. To Catholicity, because through this Divinely appointed channel the means of grace have flowed uninterruptedly for nearly two thousand years from the Apostles themselves, and therefore from Christ; and to Truth, because to this Church God has promised the guidance of the Holy Ghost, the Spirit of Truth. His words are, "I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever: even the Spirit of Truth."† And here again we note the eternal abiding of The Truth. And it is also to be noted that outside of this channel there is no guarantee of the continued flow of covenanted grace. The Apostolic Succession, therefore, or the Historic Episcopate as it is sometimes called, is the fundamental bond of unity. It exists as the safeguard against heresy and schism. To reject the Episcopate is to commit an act of disloyalty to Jesus Christ, its Divine Founder. St. Ignatius writes (A. D. 110): "Where the Bishop appears, there let the people be, as where is Jesus Christ, there is the Catholic Church." Real Christian Unity can only be accomplished with Truth as the foundation. Where else, then, shall we look for Truth save in the Catholic Church, with whom the Spirit of Truth abides forever? A union which is nothing more than the mutual toleration of one another's opinions and beliefs is worse than none at all; for it but lulls us into indifference and makes real Unity so much the more difficult of attainment.—*II. B. E. in The Advance.*

\*St. Matt., xxviii: 19, 20.

†St. John xiv: 16, 17.

#### WHERE ARE THE MEN?

This is a question which has vexed the heart of many a hard-working clergyman in town or country, who finds, despite all his efforts, the number of men who come to public worship is singularly small compared with the number of women. The question is a grave one. The absence of men in large numbers from the House of God on the Day of God is a serious hindrance to the spread of Christ's religion. It affects their whole spiritual and temporal well-being, and influences for evil the life of the nation as a whole. Except in isolated cases, there is no doubt about this growing neglect of public worship on the part of men. The slightest excuse is often enough, among the younger men especially, to keep them from God's house, and move them to spend the Sunday in idleness and pleasure. What is the reason of this neglect? It should be a subject of anxious inquiry on the part of all who love the truth of God and His Holy Church. Many are the suggestions offered. Among them the following reasons were suggested in a prize essay, offered by the Truro Church Institute:—"1. Not making provision for lads (such as formation of Bible classes) when they leave Sunday-school. Many men who are non-churchgoers have been Sunday-school scholars. (2) Competition in trade. This necessitates hard work, men using Sunday more for recouping of bodily strength than for spiritual benefit. (3) Because many do not understand the Church's 'form of prayer,' and it is therefore unappreciated. (4) The preaching in many churches is uninteresting, often difficult to grasp, theoretical instead of practical, and written sermons are disliked. People like to be looked at when spoken to; if the subject is too difficult for the preacher to remember, how much more so for the congregation. (5) Social distinctions in our churches. Not only in the past, but at

present there are parishes where the church is looked upon as belonging almost solely to the well-to-do. Especially is this noticeable where seats are only reserved for those who can pay for them, men who are poor not caring to occupy a seat on sufferance. (6) Not giving the laity work to do, so as to specially interest them in the Church's welfare. (7) The clergy not interesting themselves in the temporal welfare of their people. They should strive to know each family, and enter into their everyday interests. (8) By Christians, both lay and clerical, not acting up to their profession. Even men living godless lives expect consistency in those who 'profess and call themselves Christians.' These reasons are good ones, we cannot doubt them, but they seem to us hardly go to the heart of the matter. We believe the true causes to be indifference and infidelity. By the latter we do not mean the loud-throated blatant infidelity which one hears in halls of science (*sic*) and at the corners of our Parks. No, the infidelity we speak of is far more subtle than that, it lurks in books, in conversation, in society, it throws the glamour of intellect around what is a living lie. It has been well said that a refined age has subtle sins all the more dangerous because they are subtle. It is high time that some organized movement were made to cope with the dilatory infidelity. It is sapping the vigour and truth from our national life, it is evidenced in a hundred ways and in different phases of our social life. We wish that some new Athanasius would arise who would grapple with this hydra-headed evil. Meanwhile it behoves the soldiers of Christ to look to their spiritual armour for the enemy is ever on the alert to pierce it where it is weakest.—*Family Churchman.*

#### LONDON SCHOOL BOARD ELECTION.

##### ENGLISH PRESS OPINIONS.

The time of the School Board Election draws nearer and nearer, and the issues make them clearer. The Bishop of London has been slow in declaring himself but there is no uncertainty about this meaning. His letter emphasises what he said at Exeter. The question at issue is much wider than that of any circular. Stripped of its verbiage, robbed of its sophistries, it amounts to this, it is a contest between Christianity and no-Christianity. Churchmen can not surely hesitate as to which side their vote will be given. "The youth of a nation are the trustees of its posterity," and there is no question that if we wish the nation to remain Christians, we must train our children in the truths of Christianity. The Progressive policy is really a reactionary one, a relapse into infidelity. How dear to the Progressive heart is the abolition of Christian teaching in Board Schools, is shown by the action of Mr. Lyulph Stanley, himself an avowed unbeliever in the Godhead of Christ, and the leader of the Progressive Party. We are glad to see that the Duke of Newcastle has been chosen by the London School Board to fill the vacancy caused by the resignation of Sir Richard Temple. It is a well-deserved compliment to a nobleman of stainless character who is devoted to every good and charitable cause, and who has gone near to reach the ideal of what a great noble ought to be. His election cannot but strengthen the *personnel* of the Church party on the Board, and give them heart for the coming contest.—*Family Churchman.*

"What think ye of Christ?" London is, this week, in the throes of an excited Board School election. The question at issue is—What is Christianity? Does it include all the teaching of the New Testament, all the acts of Christ, and the personality of God the Son and of God