

highest spiritual attainments. Such a home of woman's work would radiate blessing alike into our populous parishes and our rural districts.

ORDER OF CATECHISTS SUGGESTED.—The Bishop of Lichfield says:—"I believe it would be a great advantage to teachers, both in our day schools and Sunday schools, if there were some formal *status* conferred upon certain of them who might have exceptional qualifications. What I now desire to suggest is that for this purpose we should revive among us the ancient title of Catechist; and that this should be conferred upon all superintendents of Sunday-schools who should be found duly qualified, and also upon such head teachers in our Church schools, or even in the Board schools, who being faithful members of the Church of England, might be recommended for such a *status* by some constituted authority. I should be willing to allow such catechists to catechize the children in Church, provided that it were done so as not to be a part of any of the appointed services. I am inclined to believe that this further recognition of the teacher's office, in respect of the religious instruction which he gives, might have a very wholesome effect.

NOT TO BE DESPISED.—Bishop Cox in a letter to his Diocesan paper, the *Church Calendar*, on the Lambeth Conference, says of Colonial and Irish Bishops:—"But, what gave universal satisfaction, mingled with some surprise, was the conspicuous merit, learning, and efficiency of the Missionary and Colonial Bishops. The idea that they were necessarily men of zeal and godly devotion to work, rather than of equal claims to respect for attainments in theological and academic sciences, has been essentially modified. The Irish Bishops gained fresh respect alike for their learning and abilities, and for their clear comprehension of the position and the capabilities of the Irish people. The Archbishop of Dublin was conspicuous for his devotion to the work of the Conference, for the pleasing liberality of his sentiments, and the charm of his manners."

MEANING OF THE INSTITUTION.

"He brought him unto Jesus." Such are the simple words in which the Apostle John describes Andrew's presentation of his brother, Simon Peter to the new Master of Israel. Very significant these few words are; for they present a fine illustration of the meaning or final cause of the family institution. The Creator did not ordain it so much for its own sake, or for the sake of human society, or even for the sake of the joy it ministers to the household, as for the sake of the Church and the LORD. There is a peaceful sanctuary in a sequestered spot more beautiful to the spirit's eye than a grand cathedral, there is a music softer and richer than the swelling minstrelsy of orchestra and chorus; there is a prayer purer and higher soaring than the sonorous litany of surpliced priest; there is a preacher whose silvery voice flows forth in melodies more subduing than the studied cadences of oratory; there is a sermon whose eloquence carries a conviction more powerful than any demonstration which logic ever wielded, a fascination more magical than any sorcery which rhetoric ever practised. That sanctuary is home; the music and prayer are the psalmody and supplication at the family altar; that preacher is love; that sermon is a husband's exhortation, a wife's pleading, a father's sigh, a mother's tear, a brother's invitation, a sister's entreaty, a little son's trembling appeal, a little daughter's Sunday school carol. Oh! who can resist a ministry so sacred as this?

Observe now what stupendous service Andrew's little act of brotherly affection accomplished. In thus merely bringing his brother to Jesus, he was celebrating, without knowing it, one of the inaugural services attending the setting up the visible, triumphant kingdom of our LORD and SAVIOUR JESUS CHRIST, even the kingdom of that faith which for nearly two millenniums has been sceptering the hearts and consciences and actions of untold millions. And how was this tremendous kingdom organized? Not by miracle, not by stately edict of him who is its divine Head, not by formal decree of an ecumenical or far-sighted theologians by the Jordan: but by the simple, unobtrusive fidelity of Andrew to the Heaven ordained instincts of natural affection. The Christianization of the world began in the household bosom.

Again, we learn from the way in which Peter was introduced to Jesus that the grandest movements in Messiah's Church, may sometimes be started by the humblest, most unnoted instrumentality. No name appears so prominently in the records of the Apostolic college as the name of Peter; scarcely any name appears so seldom as the name of Andrew. Nevertheless this one brotherly act of Andrew was among the colossal forces of Messiah's kingdom; for it gave to Christianity Simon Peter, even that rock in which Messiah would build his Church. Yet it was a very simple thing which Andrew did; he simply obeyed the instincts of natural affection, and brought his brother to Jesus. It is a great lesson for us. We know not the majestic, far-reaching consequences which our heavenly Father may hang on the faithful discharge of the very simplest, minutest duties of life. Be faithful then, in the discharge of every duty, however trivial it may seem. Especially be faithful, as Andrew was, in the sphere of home; for so, it may be thine. O friend, through heavenly grace, to give to the Church of the living God even a Simon Peter.—*George D. Boardman, D. D.*

ANOTHER LESSON FROM THE LAMBETH CONFERENCE.

No. 40 of *Earl Nelson's Home Reunion Notes in Church Bells.*

The gathering of Anglo Saxon prelates never claimed to be a Synod of the Church, nor did they hold that because the English race were settling everywhere, that English Christianity could in any way be considered a due fulfilment of the term *Catholic*, as embracing all of every kindred, and nation, and people of which the 'One Flock,' of which Christ is 'the Chief Shepherd,' must be composed.

But what the Lambeth Conference did claim for English Christianity was, that it was Catholic in having a sound foundation in a united holding of all Catholic truth as defined by the Councils of the Undivided Church; and a great lesson to be learnt from it is, that this unity may be secured and manifested in a true spirit of Christian love without putting the human mind into swaddling bands, or enforcing strict definitions of every phase of the truth.

These 145 Bishops who met together were all free agents. They had no fear of excommunication if they had refused to assent to the decrees of the Conference; and, coming from Ireland, the United States, the Colonies, the Episcopal Church of Scotland, as well as from our Home Establishment, must have included men of all schools of thought, and yet they rallied heartily round the great Foundation Doctrines of Christianity. The graphic account given by the Bishop of Rochester shows great freedom of discussion, able speeches on different sides of the many subjects considered, and close voting

on various occasions, but on vital points unanimity; and in matters of comparatively minor importance each was found strongly holding his own views, and supporting them to the utmost of his power, but maintaining all through a true spirit of brotherly love one towards another, and striving by an interchange of thoughts and argument to convince one another or to improve their own conception of various phases of truth or practice by a calm consideration of each other's views rather than by seeking to stereotyped with party watch-words their points of difference.

The Conference may have made mistakes, they may have said too much or too little; but the gathering itself, and the way in which they have acted together, and the common sympathy and love which their intercourse has engendered, is, as Dr. Dollinger has pointed out to Dr. Liddon, a *mighty fact*, and must have influence on the whole of Christendom. It will be well for all Christians to learn herefrom how to differ in a spirit of love, and that without such a spirit of love there can be no true Christianity.

The mass of Christians agree to appeal to the Holy Scriptures and to the chief articles of the faith, deduced therefrom by the Catholic witness of the Undivided Church. We hold as of faith many things hard to be understood in all their depth and fulness. Why, then, on the one hand, must we be so eager to cramp all free thought in working out fuller revelations of Divine truth by hard and fast dogmatic definitions such as condemned Galileo for teaching the great truth that the world goes round the sun; or, on the other hand, by setting up our own individual stand-points as the infallible tests of a living Christianity?

It is too true that our divergent practices, when made the Shibboleths of party and the cause of bitter antagonism, or in the Church itself of Ritual prosecutions, become a scandal disgrace to our common Christianity; but to hold different views of doctrine or practice in a tentative way when feeling after fuller development, is not necessarily destructive of unity. For instance, all English Priests are bound to allow a very Real Presence in the Holy Communion, and to use the same form of words and acts in its administration, and there is no destruction of unity in different appreciations of the revealed mysteries if we strive to accept for ourselves and others the rule of 'according to your faith be it unto you,' and if we resist the temptation of the Evil One to turn the Sacrament of love into an occasion of anger and of strife. In the present divided state of Christendom it must not be forgotten that excessive definitions, the direct result of divisions, have done much to hinder a more perfect grasp of many a revealed truth, and the scandal of an unloving spirit fastens rather upon those who would magnify the evils of our divided state instead of doing their best to lessen and remove them.

The truest remedy for existing evils is the suppression of all self-righteousness and pride of heart, which ever leads to persecution and narrowness; and the cultivation of unselfishness and humility, which ever leads to that true Catholicity which is to be found in the Christian law of brotherly love.

A well known Nova Scotia Rector writes:—"I find the *CHURCH GUARDIAN* a help, comfort, and encouragement—so many valuable articles appear from time to time. I always look forward to its arrival as a friend."

We would call the attention of our readers to the advertisements of Jas. Pott & Co., New York, of Sunday-school Library and Books for Churchmen. See page 11 and 12.