

nothing of a beginning that was made at the 'Laver of Regeneration.' But as we have said, what an opportunity does the doctrine of the Church set before us as we begin to deal with our Confirmation classes? We have before us those who are 'members of Christ, children of God, and inheritors of the kingdom of heaven.' What the faithful pastor has to do then is to deepen this impression in the hearts of his young flock, to appeal to their privileges and their responsibilities. And this is what the Catechism at once enters upon in no hesitating way by reminding the young catechumens of what was promised and vowed on their behalf at their baptism. They are now to enter on the fulness of their Christian inheritance and their Christian responsibility, which involves a life of renunciation, of faith, and of obedience. A superficial mind might have changed this order, but the first thing presented to the thought of the young confirmees by the Church in the Catechism is the thought of a great personal adversary, a living spiritual enemy called the devil, with whom they have to wage a ceaseless warfare. The reality of the existence of such a foe is thus vividly brought home to the mind, and next to this enemy are to be reckoned 'this wicked world,' into whose atmosphere they were plunged from the moment of their birth, and lastly the evil nature they inherit by their natural birth, which is called in Bible language 'the flesh.' It would be a dreary task to have to set forth all this spiritual danger and trial as the portion of those whom we are now instructing if we had not first of all the privilege and grace of the Christian state to set before them. It is as 'members of Christ, children of God, and inheritors of the kingdom of heaven' that they are called to 'fight the foe' and 'maintain the strife.' In the same way with regard to 'all the Articles of the Christian faith,' it can be pointed out how they have already heard all these. They have listened them in the Christian congregation, they have been already so far brought up in obedience to the faith. And then there is, thirdly, the great field of Christian duty, the obligations of the Christian life, which are theirs by virtue of their baptism, and which at their Confirmation they will more boldly and publicly enter upon.

Rightly, at the end of this opening portion does the Catechism state the keynote of *thankfulness*, and this is a state of mind which the faithful pastor will seek to encourage in the hearts of his young people. There should be no despondency, no half-heartedness, but a holy boldness and joyfulness and hope: 'I heartily thank our heavenly Father that He hath called me to this state of salvation, through Jesus Christ our Saviour; and I pray unto God to give me His grace, that I may continue in the same unto my life's end.' This answer will afford a desirable opportunity for enlarging on the need of 'God's help,' and the necessity for fervent prayer. It will also open up the opportunity for pressing home the blessedness of self consecration, devotion to God, the giving up of all that is opposed to His holy will, and the happiness of living in Him and for Him.—*Irish Ecclesiastical Gazette.*

CHURCH WORK IN ENGLAND FOR THE POOR.

(From a Sermon by the Archbishop of London.)

It is amazing to find what extraordinary ignorance prevails among secular persons with regard to what is being already done by the Kingdom of Christ in this country to improve the condition of the poor. Hasty journalists, warm hearted and impulsive, have been proclaiming of a recent work on this subject, that now is accomplished what the Church has failed to achieve. Yet almost every plan suggested has long been in operation in a quiet

and unostentatious manner through the care and forethought of that great section of the English people, the backbone of the country, who for generations have been devoting their time to beneficence; and it is with something of a smile that they discover that (so true has their action been to the principle of our Lord that we should not let our right hand know what our left hand has been doing) a large class of the easy going public has never heard how through the whole of this stirring and most critical century they have been stemming the tide of barbarism, misery, and therefore of revolution. Now I should like to give you the evidence of two acute and impartial minds on this point. One is that of an eminent statistician and social writer, not, I believe, a member of the National Church, who has lately written an invaluable treatise on the life of the poor in London. He says that, through all his minute and universal investigations, the one thing which struck him was the vast and wholly unsuspected work of the parishes of the Church of England. He thought it so admirable, so invaluable, that he wished the attention of the people could be notably called to the fact. The other is that of an eminent Nonconformist minister, who has now given in his adherence to the national creed. He declared that at the time of the acute distress of some few years ago, when sums of money were being distributed by the civic authorities, the one set of men who knew the circumstances of the claimants, and their needs or the reverse, were the parish clergy of the Church of England.

Wonderful, indeed, is the work of the modern industrial parish to those who know it. Take, for example, the report for last year of the parish of St. Mary, Whitechapel, or of Spitalfields, or of St. George's-in-the-East, or of Stepney. It is only a sample, a very happy sample, of scores and hundreds of others, north, south, east, and west. Take from this report a list of some of the simple homely funds for which the vicar is responsible; for poor relief, for curates, and workers, for the soup-kitchen for invalids' dinners, for children's dinners, for coffee rooms, for temperance work, for entertainments to wean the people from the all pervading public house, for excursions to the country, for sick nurses, for the public garden for the poor, for the senior scholars' institute, for the children's country holiday fund, for the Jewish mission, for the working party, for winter blankets, for the lodging house mission, for three special missions in different parts of the parish with all their buildings and apparatus, for the industrial home, for the Band of Hope, for the parish gazette or intelligencer, which keeps all these branches of work in touch with one another; for the workingmen's mutual association, for the district visiting society, for Sunday schools. Study such a list as that; inquire what it all means; and then ask the police authorities whether the character of the people is improving. And remember that this work is going on with varying degrees of hopefulness and success in every quarter of London.

But, to speak of benevolence outside parish lines, and of a more general character; let us take the picturesque map in the book to which I have been alluding, and see how the particular scheme appropriated by almost each of those attractive little designs is already in full operation. In the brief limits of half an hour it is impossible to mention all; nor do I for a moment mean that the work is at all complete or incapable of improvement; but an outline of it you ought to have, and shall. Of *night shelters* for both sexes, besides the admirable casual wards of the poor law, there are seven on a large scale, and even these are not full. In the summer they are closed for want of applicants. Of *rescue homes* there are five well known, besides many others. Of homes for *inebriates* there are six. Of homes for children

there are forty. Of *preventive homes* for girls there are three. Of societies for the reform of discharged prisoners there are sixteen. Of *cheap food depots* there are eleven on a large and general scale, besides those numerous institutions which are parochial; Of societies for *emigration* and *colonization* here are at least eight in vigorous working. As to the poor man's bank, there are penny banks and self help clubs all over London. As to *temperance*, the Church Temperance Society and other associations now have branches in almost every workingmen's parish, besides special missions for police courts, cabmen, and other classes. As to visits to the seaside, the delightful work of the Children's Country Holiday Fund takes hundreds of thousands of London boys and girls for a blessed and fairy-like fortnight into the green fields and by the blue sea, away from the deadly smoke of the town. And it has this direct result on the parents, that, struck by the wonderful change in the children, they begin now on their own account to save up and provide for themselves such country holidays.

O, rich and kind hearted people who are longing to do some good with your money, let me offer you one plain, straightforward, and homely counsel! Send to your bookseller for 'The Classified Directory of Metropolitan Charities for 1890.' It will cost you but ninepence, and it will be to a very large extent an answer to the questions which have lately been perplexing your minds. Study in it the details of the associations of which I have been giving the very briefest outline, and support them with more vigour and earnestness. It is a marvellous commentary on the reality of the kingdom of Christ in our midst. Wonderful are the sums which God's people are devoting to His glory among His poor. On four Bible societies, and thirteen book and tract societies, £398,000; on fifty-four home missions, thirteen home and foreign missions, and twenty three foreign missions, £1,800,000; on thirty-seven charities for blind, deaf and dumb, incurable and idiots, £172,000; on sixteen general hospitals, and sixty six special hospitals, £707,000; on thirty one general dispensaries, and forty seven provident dispensaries, institutions for surgical appliances, convalescence, and nursing, £130,000; on 107 pensionary and other institutions for the aged, £160,000; on eighty two institutions for general relief £113,000; on nine food institutions and loan charities, £10,000; on forty five voluntary homes, £167,000; thirty eight orphanages, £174,000; thirty eight institutions for reformation and prevention, £79,000; sixty six for education, £162,000; nineteen for social improvement, £57,000; twelve for protection, £57,000. In all the amount spent—and wisely and usefully spent—on alleviating the sorrows of the poor, is upwards of five millions every year!

I should be very wrong if I did not add the briefest possible outline of the educational work of the National Church amongst the poor. She still stands far ahead. Having provided for the education of the upper and middle classes by her universities, colleges, public schools, and grammar schools, and to some extent for the education of the poor by her free and charity schools, when, at the beginning of this century, all our conditions were fundamentally changed by the rapid increase of the population, she set to work seriously and energetically to provide every parish with its own elementary school. In 1811 was founded the illustrious National Society. Since that date the Church has spent on the education of the poor upwards of thirty millions of money, fifteen millions before the Education Act of 1870, and more than fifteen millions since. She has accommodation in her schools for about two million five hundred thousand children, while the School Boards, with all the machinery of State organisation, have only accommodation for one million six hundred thousand. In your own Church schools you have on your registers two