

sympathies must go out to struggling soldiers of Christ the world over—our thoughts must expand from the parish only to dwell on the grandeur of the kingdom as a whole. Parishes that live to eat, receive to consume, lack the spirit of their Master, and they may as well cease to exist.

#### *The Church Times:*

To most people the Coptic Church is unknown even by name. Yet there have been many instances of English writers of eminence pointing out the unique character of this community. It is the most singular relic of Christian antiquity; in its religious observances it has preserved some most primitive features of Oriental Christianity. It derives its liturgy from that of St. Mark, through that of St. Basil, and retains in its public worship the Coptic language, which the priests recite even where they do not understand it. The Coptic Christians at the present moment are attracting considerable attention. Roman Catholics and American and English Churchmen regard with interest this singular body of Christians, parted from the Orthodox Church fourteen centuries ago, and now emerging from what Canon Scott Holland has described as the long tunnel of the past history, into a period of light. The part that English Churchmen are taking in the work of their enlightenment was illustrated recently in a meeting held at the Church House by the Association for the furtherance of Christianity in Egypt. The object which that society has at heart is not to proselyte the Coptic Christians, but to revive the ancient Coptic Church, which, but for the pertinacity with which it has maintained its separate existence, and which affects its whole temper, would admit that the difference between itself and the orthodox communion is one rather of words than of essence.

#### *BROTHERHOOD OF ST. ANDREW.*

At the time of the meeting of the convention at Boston last year, a reporter of the *Boston Globe* said that "he was glad to be assigned to duty at that convention because there, for the first time, he had learned that a Christian could be a man." The editor of the *Boston Herald* wrote: "Here is a new type of a man and one with which people are very little acquainted, creating a new spirit in the Episcopal Church and showing what can be done by men not withdrawing from the world but living in it."

There is no question says Rev. Dr. Clark, of Detroit, but that the most wholesome and robust and, therefore, the best illustrations, of what modern Christianity can produce in society, are to be found in the ranks of our communion. And more people out of the Church ought to know it.

Speaking of what the Convention in Detroit would do the Rev. Dr. Clark, rector St. Paul's Church, said:

(1) This convention will call attention to the *young man* as an object worthy of the regard and solicitude of the Christian church. Most of those who will come as delegates will themselves be a proof of this. The larger portion of them have been reached during the last decade while they were young. The Apostle, Paul, says, "I have written unto you, young men, because ye are strong." The young men in the world's race are winning to-day. They bend easily to their work. They are bent easily to it. You see this in the field of sport. You see it in the field of study, in the army and on the police force, in medicine, and in mercantile life. There is a demand for young men because there is a demand for trained men.

Thousands are to-day being trained in various schools of vice in this city. Veterans in evil living who have survived the storms that have wrecked their scores and hundreds, are doing brotherhood work, the devil's brotherhood, the

work going on every day and every night. A man will ask a friend to go with him into a saloon; why not ask him to go with him to church? Young men are companionable. They will go where there is any one to take an interest in them. They go in droves in wrong paths; why not in right paths? They will, if there are guides who will take just as much trouble to lead them up as there are guides who will take the trouble to lead them down. This convention will show how it has been done in other cities and how it may be done here.

(2) Again, this convention will make an impression by the simplicity and directness of its aims and prescriptions. It does not cover many departments of effort like the Christian Endeavor or the Young Men's Christian Association, nor does it assume functions which belong to others. It is content in showing how men may be brought under the means of grace. Its pledges are two; one is to prayer, the other is to service. Prayer is daily made for men in Christ's kingdom. The service is the attempt to secure each week some one for the hearing of God's word in class or preaching. You see what a great thing it is for preaching to be commended. In some churches the lay office is one of criticism and sometimes of disparagement. The Brotherhood shows how preaching may be approved and esteemed. Indeed preaching is sometimes improved by it, for where men are invited to hear the gospel and much is made of its spiritual aim, the preacher is likely to be kept to that aim. In the call for workers among men there can no longer be any complaint as to indefiniteness.

The men at this convention will say, "go speak not preach; bring not boast; ask, do not argue."

"If you cannot cross the ocean,  
And the heathen lands explore;  
You can find the heathen nearer;  
You can help them at your door."

At this convention you will learn that the vestibule may be a means of grace as well as the chancel. Courtesy has its place among the sacramental virtues. With some churches the question is not how to get men to church, but how to welcome them and how to know those who enter its doors. This convention will show what is being done in our strong centers of Christian work under the name of the Bible class, and where every gift, intellectual, social, moral, spiritual and administrative, can be made of use.

#### *CAN ANY ONE LIVE UP TO CHRIST'S STANDARD?*

There is an easy-going way of treating the requirements of the Sermon on the Mount, as though either they do not mean what they say, or are intended for some higher state of existence. And for those who seriously take what our Lord says, there are difficulties in reconciling the lofty and perfect standard of His precepts not only with what the actual life of men shows, but with the possibilities of human nature at its best. Tolstoi asserts with incisive boldness that there is no Christianity without fulfilling to the very letter in the conduct of life the words of our Lord; though it may be said that he, like most individual interpreters, throws overboard what does not fall within his peculiar theory. There are individuals on this earth who literally carry out in their lives what our Saviour taught, even such precepts as "Resist not evil," "Give to every man that asketh of thee," "Do good to them that hate you," and, as the old spelling book says, "What man has done, man can do." We say, of course, that these individuals are in favorable circumstances, in comparative retirement, and that if they were in the thick of the world's strife, in direct daily contact with the children of the devil, they

would go to the wall. This is the average sentiment as expressed in the lives of men; and they say that simply the instinct of self-preservation demands a steady fight; also that if salvation depends upon a literal fulfillment of the law of Christ, then heaven will be as thinly populated as it would be if the Calvinistic doctrine of election were true. Yet the experiment has never been fairly tried. It is acknowledged that even a man who is rigidly and strictly honest cannot succeed in business. Suppose that all the men who call themselves Christians should go down into the market place with the combined purpose of conducting business strictly on the lines of the stainless morality of Christ. Suppose they should carry out in all their social relations the spirit of the precept: "Love thy neighbor as thyself." Would it not be possible with such a combined effort to create a public sentiment sufficiently powerful to overbear the present methods which put every man on his self-defense? Would it then be such a seriously difficult matter to live up to Christ's standard.—*The Church News.*

## *Correspondence.*

*To the Editor of the Church Guardian:*

Sir,—Will you kindly insert the following extract from a letter which I have lately received from the Right Rev. Enos Nuttall, Primate of the West Indies and Bishop of Jamaica:

"I have been somewhat surprised that except in the case of two or three elderly men, altogether unsuited for commencing work afresh in a tropical country, I have received no applications from clergy in Canada, needing, on grounds of health, to escape from the rigors of a northern winter to warmer regions like this. We cannot do much in the way of furnishing temporary openings for such men as desire to come here only for a few winter months; for our clergy, as a rule, got away to England when they can, in the hot months, and consequently that is the season of the year when temporary acting appointments are easily secured. But a really good man desiring to make his home here, and to throw himself permanently into the work, will not at any time have much difficulty in getting some temporary employment, preliminary to a more permanent settlement."

I may add that it is the wish of the Bishop that applications and testimonials from clergymen in Canada should in the first place be sent to me as his Commissary. Address: Rev. Septimus Jones, Rector, Church of Redeemer, Toronto, Ont.

All communications will receive prompt attention, and I shall be happy to furnish, so far as I can, any further particulars that may be desired. Yours truly,

SEPTIMUS JONES,

Commissary of Bishop of Jamaica,  
Toronto, Ont., Sept. 18th, 1893.

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