

attempt has been made by different City rectors to make their churches a special centre for some particular work. The late Rev. H. C. Shuttleworth was identified with an effort to reach the large number of young men who work in the City, and incalculable good was done by his efforts in that direction. The church of All Hallows, London Wall, which we fear is doomed, and its newly erected enlargement, provide accommodation, with warmth and shelter and daily services, for upwards of two hundred and fifty women and girls, and a hundred and fifty men, in the early mornings. The Church of St. Mary-at-Hill, under the energetic rule of the Rev. W. Carlile, not only conducts a continuous Church Army Mission, but is the headquarters of an employment bureau, and a system of relief for the destitute.

Self-Control.

The Church of the Advent, Boston, claims for itself the proud distinction of having had three living Bishops connected with it, Fond-du-Lac, Vermont and Maine. We thought that Bishop Brent of the Philippines had also been so far one of them as to have formed a strong quadrilateral. Bishop Hall, the ablest of them, has necessarily taken a deep interest in the prohibition campaign which has agitated his State and has woven into his Lenten pastoral a great deal of information, put with the Bishop's profound ability so as to command attention and reflection. "One great difference between these laws (civil and moral) is this, that the civil law seeks to accomplish its purpose by restraint from outside, while the Christian law does this by internal inspiration. For instance, in the matter that has been under discussion, the State may lay down regulations limiting the sale and use of intoxicants, and may inflict penalties for the transgression of such limitations. The Church approaches the subject from a different standpoint, and teaching men to respect themselves as children of God, members of Christ, temples of His Holy Spirit, bids them preserve their bodies in temperance, soberness and chastity. Internal inspiration is far higher and more lasting than external restraint. It is always towards the former that we must be working in all educational and other discipline. There can be no manner of doubt to anyone reading the New Testament that the Christian religion is a religion of self-restraint. Its symbol is the cross, on which our Lord died, whose example we are to follow in crucifying the flesh (our lower, disordered nature) with its passions and lusts. To this we are pledged as disciples of Jesus Christ and members of His Body. This self-denial (the suppression of the lower self for the sake of the higher) must be continual; but of its necessity we are specially reminded, and to its practice specially called, during the Forty Days of Lent, when we commemorate first our Saviour's Fasting and Temptation, and then His Suffering and Crucifixion. In Lent we are bidden practice self denial in things that in themselves are innocent, in order that we may be better able at any time to withstand temptation to what is wrong. Once more, Christian self-denial is not confined to one particular point. It must extend to all the departments of our life. Wrongful indulgence in food or drink, in sleep, or in other bodily pleasures, is to be checked. So are unguarded words and wandering thoughts, temper, covetousness and

pride. The self-love that is opposed to the love of God and to obedience to His law is what we have to deny in order that our best self may in obedience to God's law find true freedom and peace. The recent controversies will not have been without benefit if they help us to grasp more clearly and firmly these principles of Christian self-control. The word translated temperance in our ordinary Bibles really means self-control. In the light of these principles I beg you to use the more abundant opportunities of Lent for Prayer, for Fasting, and for Almsgiving; while with reference to the particular question that has suggested my thus writing, I beg you to remember that, whatever may be the civil law, the Christian condemnation of excess, which must bind our conscience, remains unchanged; and that in the absence of some civil restrictions, there is the greater opportunity for voluntary abstinence, both for our own self-discipline and as a help to others."

UP AND DOING.

That the Church in a country like this, where conditions are changing, where the people are more or less migratory, and where new settlements are constantly opening, should ever be on the alert for new developments and opportunities, and actively aggressive in all parts of the wide missionary field open to her enterprise, is a self-evident truth, which should not need to be urged or demonstrated. To relax our efforts, or rest on former achievements, or merely boast of what our fathers did in the historic past, will surely bring, if it do not invite, loss and disaster. The recent census caused considerable comment and alarm, as to the state of the Church in this country, and demands were made from many quarters for greater adaptation of the Church to local needs, and proper energy in the prosecution of her missionary operations. However indisposed any may be to attach too much importance to the census figures, still they convey a warning, and should stir up all Bishops, Clergy and laity alike, to be up and doing. The General Synod, all admit, did its part in re-organizing the Board of Missions, appointing an organizing Secretary, and laying out comprehensive plans, which will relieve our bishops from collecting money, and enable them to attend more closely to the spiritual and administrative duties of their office. We are glad to learn that a cheerful and liberal response in many quarters is being made to the apportionment scheme, and that dioceses and parishes all over the land are bestirring themselves to meet the demand made upon them by the Board of Missions, and to do and give more for missions at home and abroad than they ever did before. This action is proving a healthful stimulus to all church workers, and so far from being depressed by their enlarged demands, they find them both encouraging and inspiring in their effects and results. So far so good, but this spirit must be carried into every diocese and parish, and no stone be left unturned, that the Church may occupy the whole field and seize every opportunity which presents itself to her. More or less in all our Synods the state of the Church was a subject of discussion and action, adequate and suited to the situation, was resolved upon. In none was it more fully considered than in the Synod of the diocese of

Toronto, and resolutions of a far-reaching character were passed, and an able committee of a representative character was appointed to carry out what was set forth in them. This committee, so far as we know, has not yet been heard from. Their instruction from the Synod was exceedingly wide in its terms, and gave them ample scope to remodel and reorganize the entire machinery and operations of the diocese. It may be that the very magnitude of their task has delayed their action, and that they are wrestling with the "reports as to the state of the Church, and various remedies suggested, and the census figures," and in due time we shall hear from them. The mover of these resolutions, and the chairman of the committee is the Rev. Dr. Langtry, and we shall be glad to learn from him what has been done, or is being done, in connection with the work of the committee on the important resolutions unanimously adopted by the Synod, and committed to them for further development and action. It may be that the committee considers it must first report to the Synod, but the resolution demands "that immediate steps be taken" with reference to the subjects named in the resolutions. The resolutions call for: (1) The reorganization of parochial and missionary work of the Church; the endowed parishes and strong centres to be reorganized on a system of combined work, a priest, a deacon, and a layman to be employed in each such centre, services, Sunday schools, and instruction classes to be held in villages, hamlets and county sides, and the work to be under the rector or incumbent, and to be extended as additional help is obtainable, and new work opens." This is a radical departure from past methods, it is comprehensive and we think wise in its grasp of the necessities of the case, it comes down to particulars, and reaches out to concession lines, as well as to centres of population and Church influence. We should like to know what is being done to give it effect, for we apprehend it is needed in Toronto diocese, and perhaps in other dioceses as well, when it was stated in our columns that in a number of years but one single mission had become self-supporting in that diocese. The Mission Fund is a hindrance, we believe, to Church growth and progress as it is administered at present in many dioceses, its chief effect in many cases being to save the pockets of well-to-do people, promote illiberality in congregations, to keep the clergy poor, and to stop the extension of the Church. Except in rare cases and under peculiar circumstances it should annually be reduced, and self-support and not dependence should be the aim and ideal of every mission. (2) The second resolution had reference to an increase of permanent deacons and lay readers to assist the clergy. This also is important, and we should like to know what steps, if any, have been taken to give it effect. (3) The third resolution called for an organization "in which young people and other members may be employed to build up our most holy faith." Too much care cannot be bestowed upon the young to retain them in the communion of the Church, and in regard to this also we should be glad to learn what the committee propose. In the diocese of Huron action was taken along this line, and an Anglican Young People's Association has been formed, which has, because of its comprehensive character, attracted considerable attention, and met with a fair measure of

success. It should have and we suggest should confer with a vicar people, which their wants, I country. We prompt and vi Church in our expanding cou likely to have secure and im ren's children our apathy. Church grant know what th us grace and same.

There are Anglican Cor of Ireland an speak of the Archbishop c that, he is th but of Grea Catholic Chu tions and me is neither ass all the more branches of o and inspirati Dr. David or a speech m his enthroned February 12. congratulatio those receive some thirty but very few they were cor all parts of th as the great Nonconformi Archbishop this change entirely due place the Se the Anglican world. The i a thing of th operations at the past and Christianity tinguishes ne therefore occ a meeting altogether Archbishop potent to a concerns, an English-spe tively new t his view c Church an spoke of t 16th centu history, str the Church those on th ency of his that what h lamentable