

a volume of Whittier's poems as a slight token of their regard and esteem.

A Young People's Association has been formed in connection with the parish, and has started out under good auspices.

ST. CATHERINES.

On the 7th of January the Parish of Christ Church celebrated the 21st anniversary of its formation, thus attaining majority. In the morning the Rev. Rural Dean Armitage, Rector of the Parish, preached a sermon in which he reviewed the history of the two churches, St. Thomas, Ontario street, and Christ church, Great Western Hill, which are now included within the Parish.

The mandate of the Bishop of Toronto, setting aside the Parish, bears date Dec. 19th, 1872. The Rev. W. Shortt was appointed first Rector, and entered upon his office January 5th, 1873, retaining the same until January, 1875, when he resigned and removed to Walkerton. He was succeeded by the Rev. Mr. Brookman, under whose ministry the congregation largely increased, and it was soon found necessary to hold two services within the bounds of the Parish. The third Rector was the Rev. O. J. Booth, appointed in 1880, who resigned his charge in 1886, and the present Rector, Rural Dean Armitage, succeeded him. The particulars given by Mr. Armitage in his sermon showed steady and rapid growth.

Diocese of New Westminster.

The *Churchman's Gazette* for January announces the arrival at Vancouver on Dec. 15th of the new Rector of Christ's Church, the Rev. L. N. Tucker, M.A., formerly of Montreal. He spent a few days with the Bishop as his guest, on his way to his new parish.

St. Barnabas, New Westminster, has decided to become self-supporting, and dispense with the assistance hitherto received from the parish of Holy Trinity towards the stipend of curate in charge.

Owing to the illness of both the Bishop and the Rev. H. Gowen, the usual choral celebration on Christmas Day at the Cathedral had to be omitted, and the services were somewhat irregular. Both the Bishop and Mr. Gowen were positively forbidden to preach on account of ill-health.

On the 15th and 16th December a sale of work was held at the See House, the result of which was \$60; distributed between the Diocesan Fund, the G. F. S., and the Cathedral Branch of the W. A.

A Chinese class has been established for the winter evenings in All Saints', Trenant, the members of which are drawn chiefly from the local laundries.

Venerable Archdeacon McKay has left Vancouver for Donald, where he will be stationed for the next few months.

PROF. BRIGGS ON DENOMINATION-ALISM.

Denominationalism is the great sin and curse of the modern Church. *Denominationalism* is responsible for the elaborate systems of belief which are paraded as the banners of orthodoxy and which by their contentions impair the teaching function of the Church and destroy the confidence of the people in its possession of the truth of God. *Denominationalism* is responsible for all those variations of Church government and discipline, for all those historical tyrannies and wrongs which have undermined

the faith of the people in the divine authority of such imperious, self-complacent and mutually exclusive ecclesiastical institutions. *Denominationalism* is responsible for all that waste of men and means, all those unholy jealousies and frictions, all that absorption in external, formal and circumstantial things, which disturb the moral development of the individual and the ethical advancement of the community, and especially retard the great evangelistic and reformatory enterprises at home and abroad.

"The denominations have accomplished their historic task. There is no longer any sufficient reason for their continued existence. They should yield their life and their experience to a more comprehensive and more efficient Church plan, one that will embrace all that is best in each, combining the executive Bishop with the legislative presbytery and the electing people in one comprehensive organization."

THE S. P. C. K.

The report of the S.P.C.K. is a record of a great variety of useful work. It says that the work of the Society is as comprehensive as the Church itself, and as wide as its own title, and the assertion is well borne out by the account of its operations. At home it has assisted in many ways to promote religious education, not the least of them being by the agency of its Training College for Schoolmistresses at Tottenham, and by means of its grants for the erection of Sunday schools. Abroad, church and school building have been aided in most of the colonial and missionary dioceses, and scholarships have been given for the training of native clergy and catechists in different parts of the world. This is one of the most important branches of the Society's work. If the Church is to grow abroad, and to maintain itself, it must be made indigenuous, and the only way in which this end can be attained is by the training of native clergy and lay mission agents. The Society has continued its well-known work for the spiritual welfare of emigrants, and medical missions—a very important branch of foreign evangelistic work—have been more largely aided than hitherto.

Grants of the Society's publications for a bewildering number of objects and classes have been made, and the Report of the Foreign Translation Committee of the Society shows that the providing of a literature for native races won for Christianity is proceeding apace. We note, for instance, among many others, that works have been produced during the year in the following little-known tongues: Secoana, Luganda, Giryama, Quagut, Sagalla, Pashu, and Temne. It would, we fancy, puzzle even well-informed people to indicate offhand the places where these strangely-named tongues are spoken. The Prayer Book in the Hausa tongue is now being prepared as an aid to the new efforts which are about to be made for the evangelisation of that people. We have thus briefly touched upon some of the good works being carried on by this, the oldest Church Society, which alone show how it is justifying its glorious title. Its members have good cause to feel proud of their Society, which has ever adapted itself to the changing needs of the Church, and is now doing a more varied and more important work than at any previous period of its history. There is, however, one thing we very much regret to notice, viz., the shrinkage in the amounts of the subscriptions and benefactions. These two items show a falling off of nearly £1,000 compared with last year. It may be thought that this is not a very serious matter, but as the Society's income from those two sources does not amount to more than about £19,000 a year, it will be seen that it is a comparatively large loss. It means, too, that the Society had that amount less to use for its great

and good work. Church people should beware of letting new claims draw away their support from the pioneer Societies of the Church, which in the old time bore the burden and heat of the day. The work of the Church is not extended by "transferring subscriptions" from one Church Society to another, as a good many people appear to think. By all means help new works, but do not be economical in your charity, and do so at the expense of a Society like the S.P.C.K., which deserves well of Church people of every school of thought.—*Church Bells*.

A SERIOUS WEAKNESS.

It is impossible to be free from apprehension as to the immediate future of Christianity in this country (England.) One sign of weakness just now is the absence of men from church, and even still more from Holy Communion. The same state of things, it is believed, equally prevails in all Dissenting communities, who certainly have greater cause to mourn over the present state of affairs than Churchmen. So that, although the present state of affairs, as regards the influence of Christianity upon men, is one that is truly distressing and alarming.

Churches in which within a few years ago, at least, a fair proportion of the congregation were men present a painful contrast now. In some instances the church is even crowded because the congregation of females has actually increased. But the proportion of men is about one in twelve! The proportion of communicants is still worse. And in many churches the congregation of men and women together presents a chilling aspect in comparison with what it ought to be. This matter must be faced, or results will be fearful.

Beyond doubt, the chief cause is in the heart of men who, in an age of unbelief, rejoice in the self-complacent declaration of the Agnostic. They simply say that they know nothing. 'The god of this world hath blinded the eyes of men.' Of this there is no sort of doubt.

But is the Church answerable in any way that can be remedied? Is the preaching unreal? Do men detect that the parson hardly believes what he says? Or that he is not himself influenced by the truths he teaches as he ought to be? Or is his preaching lacking in masculine truthfulness and vigour? Or is the worship of the sanctuary unreal? Is it not slovenly and carelessly administered, and not valued by the minister, who seems to think his preaching is the only thing? Or, again, is the ritual so sensuous, ornate, or unreal as to turn away the feelings of earnest men under the persuasion that this is not the worship of Him Who is Spirit.

Once more. Are not some of the efforts for filling up the empty places in churches and meeting-houses doing enormous mischief? The people have come to regard Divine worship as a spectacle, where they go to be placed in the most comfortable seats and to listen to the singing of one or more good singers. Or they are attracted by the promise of sermons on strange subjects, funny texts, and even weird notions? Will smoking sermons and tobacco theology be much longer untied? Perhaps acting of semi-scripture scenes will follow! When places of worship are filled by travesties of religion, it is a proof that religion has lost its power.

The state of affairs is serious. It will not be remedied by any or all of these 'dodges' which, it seems certain, have caused, rather than cured, the present lack of real influence of Christianity amongst the men. Does not the remedy consist rather in strong hearty services, in which all the men will delight to take their part and to feel that they are not spectators, but hearty co-worshippers? Congregational