

Since then the name Phœbe has stood for the sacred ministrations with the priesthood; the name Dorcas for blessed charity; and the name of Lydia, who opened Europe to St. Paul, for the missionary work of the Church's women. "See what women these Christians have!" cried the pagans in the first age. The world is saying the same thing of the Church to-day. I am very hopeful that the echo from these walls shall respond: "See what a working force of consecrated woman this Protestant Episcopal Church has!"

In the revived life of the Church, the organized work of the women has its established place, imparting more and more the spirit of purity, grace and self-sacrifice to the operation of the Church. There is more heart in everything, and works of mercy and love are multiplied, ennobling woman herself, and buttressing our claim to be the Church of Christ with an unanswerable argument. This was the condition of the apostolic Church at first, with its deaconesses and holy women. Causes I need not review overthrew the primitive conditions, and introduced the convents and nunneries of mediævalism. The Reformation was not ended when the Prayer Book was issued, June 9, 1549. The methods of organized women's work are now coming to feel the touch and moulding power of the same movement; and the wise decisions of our councils and the canons of the General Convention are giving us the good things of that essential force in the militant army of God, purged from the unnaturalness and unscripturalness of the dark ages.

Observe specially the Woman's Auxiliary for the Church's missionary work. Its twenty-first anniversary was celebrated here in this goodly city of Baltimore. Thanked by the whole Church for what it has done, its methods are approved by every bishop. The Woman's Auxiliary having reached its majority, comes into view as a gracious queen leading on all the daughters of the Church. Like the woman of Bethany, at the blessed feet of Christ, again and again pierced by men to-day as they were of old by Jews, they must minister unto Him until they, too, hear His words of commendation, "She hath done what she could." This plea must touch every woman's conscience here to follow her example, because, of the present need; and because it is easier to follow now than twenty-one years ago to-day. You have only to move with the tide. It will be the more shame, then, to any woman who sits still and does nothing.

As long ago as 1830, women helped Dr. Hill in Grace; and in 1835, women's societies raised money for Bishop Kemper, starting for the great Northwest. In 1843, boxes were sent to Dr. Buck. In 1864 Bishop Whipple's Dakota League was formed. Sisterhood and deaconesses were even then knocking at the door for recognition. In 1868, the Ladies' Domestic Missionary Relief Association was formed by Dr. Twing. In 1871, the Board of Missions asked for the help of the devoted women, organized specially for missionary effort; and the General Convention passed the resolution for the Woman's Auxiliary. That crystallized one part of the great forward movement of the women of the Church. In nine years there were 650 parish branches and twenty diocesan branches. That was twelve years ago. Every year since has been a steady and wonderful increase.

In 1885 the Daughters of the King appeared, the latest bloom of the revived life of the Church. All this has broken down individualism and parochialism and developed the realization of the Church idea. The members do not work for thanks or the parish only, but for the blessed body of Christ and the extension of His kingdom, like the holy woman at the cross, and Mary, gentle, pure, loving and modest in Simon's house, breaking her precious box for

Jesus, whom she dearly loved. Phœbe, the Greek woman, carried St. Paul's letter from Cenchrea and Corinth to the Romans, little dreaming what a message to all succeeding ages she was bearing; and she found in the Imperial City, Priscilla and Mary and Julia, and the sister of Nereus, and Julia, laying the foundations of the noble charities and Church work that ever since have blessed the sad centuries. These were the Daughters of the King in the early Church. It was the loving organization of organized love, as ours must be, and not dead machinery, like a windmill in the dog-days. Let it be remembered, in passing, that although a man discovered America, he could not have made the voyage if a Christian woman had not prevailed for the equipment of the Santa Maria; and that we owe the purity and integrity and peerless worth of the Father of his country to his mother. We owe more than we can ever pay to Mrs. Washington, Abigail Adams, Elizabeth Hamilton, Sarah Otis, Jane Beekman and even Mollie Stark. None have greater influence in shaping the nation and its history than our sisters, our wives, our mothers, and our daughters. Our Deborahs must speak to our Baraks that the men of every tribe may be nerved for the battle, and our Jael's must drive the tent nails into the temples of our foes. Your needles may prove just as effective for Christ as Jael's tent pin. The story of Dorcas's needle is the grandest epic ever written. It has inspired the women of eighteen centuries to clothe the needy and make the place of Christ's feet beautiful. Think, too, of the power of women's pen, in the hymn, "Nearer, my God, to Thee." There are so many ways of helping in this work that every woman can do something. Martha was serving Christ in Simon's house, when Mary poured the sweet spikenard upon His head.

The question is not, What shall you do? or whether it be much or only a very little; above all it is not whether you will find the meetings interesting and the work attractive. The only question is, Do you love your Saviour enough to do what you can for His body's sake, which is the Church?

Never forget that the least service you do in this spirit of gratitude for what Christ has done for your links you with the ministering women like Mary, who prepared Christ's body for His burying; and that it is done unto Him as surely as if your hands had touched His sacred hair. He will never forget your work and labor of love. The money given and the work done is the spikenard; and the quick hands to cut and the nimble fingers to sew are really working for Him who will say in the great day, "I was naked and ye clothed me." Had you lived, my sister, in Bethany when that supper was made for Christ, would you have been numbered among the holy women who ministered unto Him? When His Supper is ready now, do you love to come and show forth His death and burial for His coming again? Can it be said of you to-day: "She hath done what she could?" Shall it be said of you in the day of His coming?

Now He calls to every woman, busy with the cumbrous serving of the world: "Come out of the vain whirl of society, out of the slavery of passion, out of the bondage of petty and frivolous absorptions; come and do what you can—do something for me." Agassiz tells us that when the corner stone was laid for Albert Durer's monument, the cement was made of the finest porcelain, ground in wine. Consecrated woman's work to-day is not giving the finest and the best things for a monument to a dead man; but for something grander and greater—for the upbuilding of the living temple of the living Saviour. Remember St. Agnes, her purity, her beauty, her self-consecration and devotion to Christ, reaching even to the giving of her life for the Church, because it was

His very body to her. So, then, we must do grand and noble things for Christ's body. Your alabaster box is your heart. Let it break, and pour all its treasure at Jesus' feet. At last He will restore it, filled with the joy of His praise; and from it sweet incense shall rise, through the courts of his eternal house, as from the golden vials full of odors, in the four and twenty elders' hands.

[Extract from the address delivered at the second convention of the Daughters of the King, held in Baltimore, Oct. 30th, 189..] — *The Churchman N. Y.*

THE CENTRE OF UNITY.

We take the following extract, says the editor of *Church Work*, from a speech of the Bishop of Marlborough at the Essex Church Congress, where it aroused unbounded enthusiasm:

"Some people," said the Bishop, "would say the Romish Church was ancient, and the Church of England modern. From one standpoint, however, the English Church was far more ancient than the Church of Rome, because it was from top to bottom saturated with those great doctrines which the early Church of Christ held, and knew nothing of those modern doctrines which literally made the Romish Church modern. Florence, Trent, Vatican were not ancient landmarks, and the Church knew nothing of them. There was nothing of ancient doctrine that was not held by the reformed Church of England. He wanted them also to believe that the Church of England was really builded upon the stone of St. Peter, the great declaration of faith in Jesus Christ. They had none of that concrete work upon which the Church of Rome was building. There it was that they differed from the Church of Rome. They held to the old, whereas the Church of Rome had new-fangled doctrines. All that was good and useful in the Romish Church the English Church had, but they would not have that which they believed to be contrary to the Catholic truth. The Church of England held everything that the Nonconformists held that was worth holding; and Nonconformists knew that the great strong room of their own doctrines was the Prayer-book of the Church of England. The Church refused to take the new things of Church of Rome; and the Nonconformists refused to give up the old things of the Catholic Church.

The Church had an unbroken succession of the threefold ministry; and, above all, what many Nonconformists were craving for—namely, Confirmation, that blessed rite of the Holy Spirit which was the spiritual stronghold of the Church of Christ. They all wanted a united Church if they could get it, and the only possible centre of unity in Christendom was the Church of England, because she held all truth that the others held, and had been faithful in not relinquishing the ancient uses of the Apostolic order. The Church of Rome could never be the centre of unity. Cardinal Vaughan in his recent appeal, asked them to submit. Submission was not reunion or communion. And Englishmen did not know how to submit. Cardinal Vaughan asked them to submit to the Church of their forefathers. A more illogical position he could not conceive. He (the Bishop) did belong to the Church of his forefathers; but to which generation did the Church of Rome belong? It was the Church of England that had never changed, and was the Church of their forefathers.

Then the Nonconformist bodies could never be the centre of unity, because they held their separate evangelical principles out of proportion to other principles, and that made it impossible for them to become the centre. In the Church of England there was a possibility of getting