

a couple of white-robed clergymen appear, and in a moment with one accord the vast assemblage rises to its feet. A couple of Dissenting ministers, good honest fellows, look doubtfully at one another, and then they too, for this one occasion, rise with the multitude, and pray, perchance, that they may be forgiven that they bend the knee in the house of Rimmon.

"The ascetic figure of the eloquent Canon mounts the pulpit stairs, gazing round for a moment. He bids his listeners pray, and then gives out his text. Now rising almost into a shriek, now falling into quietude, the wonderful voice rolls round and round the great hollow dome and down the long drawn aisles as the preacher bids his hearers place their lives beneath the beacon-light of the Great Passion. When the sermon was over, I hurried up to the gallery running round the dome that I might the better listen to the great waves of sound as that mass of humanity joined in Wesley's well known hymn, 'When I survey the wondrous Cross.' A group of young workmen standing here together, joining heartily in the music, completed the cycle of 'society' gathered within the great Mother Church of the saddest, weariest city in the world."

THE CHURCH AND HER DETRACTORS

The ungenerous sneer at "the wonderful East-end clergyman," from a "dignitary of the [Roman] Church," on which we commented a fortnight ago, is but one phase of the crusade that is now being carried on against the English Church. At the present time the Romanist is straining every nerve to rob us of our children, the political Dissenter and the infidel are doing their level best to rob us of the privilege of training our young, the Liberationist is essaying to rob us of our endowments, and 'General' Booth is trying his hardest to rob us of any little credit we may grudgingly have obtained of benefitting the poor, by coolly appropriating our methods, and diverting money from their support to his own well advertised but untried scheme. All but the latest of these plots against our Zion have been going on for years, and yet the Church not only still stands, but is actually lengthening her cords and strengthening her stakes. Fifty years ago, with these forces arrayed against her, perhaps the case might have been different. We do not mean that she would have collapsed: that would have been impossible, owing to her inherent, but, at that time, extremely latent Catholicity—but she would not have been enabled to make progress: at best she would have but stood still. At that time, although one phase of the Gospel was eloquently preached by the prevailing party—the Evangelical—the "all going one way" theory was too prevalent to have afforded the Church, as a distinct institution, any effective argument against Romanist or Dissenter.

Now, thanks to the Catholic revival, the case is very different. The continuity of the Church of the present day with the pre-Reformation Church has been established beyond any reasonable doubt. She has asserted (and is still asserting, for the battle is not yet over) her position as a true branch of Christ's Holy Catholic Church; she has taught, in the face of the fiercest opposition, the primitive truths of that Church; she has exemplified them by the ancient ritual; and she now stands forth, not as the leading sectarian body of the land "as by law established," but as *the Church* of an empire which is too mighty to allow its national Church to be classed as a mere Protestant negation.

Now, we are often told of the blessings of undenominationalism. It is so free, so nice, so thoroughly *fin de siècle* to have no trammels, doctrinal or otherwise. The doom of denominational institutions has been foretold over and

over again. "Unsectarian" was the name to conjure by. It was the friend of everybody, like Codling; while sectarianism was as narrow as Short. But somehow or other, denominationalism has stood its ground. The majority of people (except gushers), after all, prefer something definite, and English people, with all their assumed Liberalism, are very conservative. They happen to possess a poet who says that it is better to possess the ills we have than to fly to others we wot not of. And so (with the above mentioned exceptions) before they buy, they try. This, of course, is merely speaking from a secular point of view, but it is very much the same in religious matters. That there is fearful unrest at the present day there can be no doubt. But that this unrest is only fomented by a comparatively small but active minority is equally true. The average Englishman has set before him all sorts of new *plats*. There are the 'isms which teach one phase of Christianity, and the 'ism that teaches ancient Christianity with modern additions, the systems with long names that touch no Christianity at all, and the non-system, which combines a hotch potch of Christianity, and which dubs itself "undenominationalism"; but somehow or other they pall on his religious palate, and, after all, he finds the most solid sustenance in the spiritual fare provided for him by his Mother Church. His respect for her, which requires something ancient, his love of the Scriptures craves for something scriptural, and his averseness to hasty changes demands something which is *semper eadem*, but which yet possesses sufficient elasticity to supply the needs of the times; and all these he finds in a Church which (national grumblings against her notwithstanding) is still the Church of the nation.

This national preference for definiteness has been shown in a very decided manner during the past year. It was feared that when the time came to reckon up accounts 'General' Booth's scheme would have been found to have had a disastrous effect upon some of the Church organizations which depend on voluntary subscriptions for their support. It is perfectly true that many a poor mission has suffered from a diversion of funds, but as a certain portion of their supporters are composed of charitable people with no distinctively Church views this counts for very little, although the effect on them has been cruelly and undeservedly severe. But the Church's great missions have not suffered at all. On the contrary, in two instances at least, they have reported an increase in their income. The S.P.G., for instance, reports a total of nearly £40,000 over the previous year, which, allowing for legacies, shows an increase of close upon £4,000 in subscriptions and donations. The A.C.S. also announces a strongly marked increase in its income. On the other hand, the London City Mission—an ostentatiously "undenominational" body—is loudly complaining of inadequate means. So severely has it suffered from the superior generalship of another undenominational system which, like itself, put the sacraments into the background, that it is reported that it must speedily reduce the number of its agents unless further financial support is forthcoming. So much for "undenominationalism," even from a monetary point of view, for it is no argument to point to the 'General's' success, to the contrary, which success has been to a great extent brought about by the gushers who a little while ago took up the "dear slummies," and dropped them as soon as they were tired of them, leaving them, as before, to the care of the Church.

As to the Roman sneer at the "wonderful East-end clergy" (and, by implication, the clergy in the west, the north, and the south of London) that is easily met (1) as regards the first-named locality by the recent letter of the Bishop of Bedford, wherein he records that so thorough is the visitation of the much-despised

Church that even the unhappy Frances Coles was an object of their workers' care, but that she, alas, rejected their loving efforts; and (2) by the communication of "Sacerdos," who shows that the "wonderful Roman clergy," however active they may be in posing as friends of the oppressed in the fierce light of the dock crisis, are not particularly alert in visiting their own poor; and (3) as regards other places, by our own record of Church work in the parishes. These plain unvarnished tales of fierce struggles and quiet triumphs—these true stories that are stranger than fiction—are sufficient answer to the Church detractors, come from what quarter they may, whether Romanist, infidel, political Dissenter, or Liberationist. It would be absurd to say that she is perfect, or that she even approaches perfection (else she would not be the Church militant), but that she can show a good record in the face of her adversaries is patent to everyone whose vision is not obscured by envy, hatred, malice and all uncharitableness.—*Church Review, London*

THE C. M. S. MISSIONS.

(Continued from March 25th.)

In the present Diocese of Rupert's Land the Society still has several stations but the churches on Red River have been handed over to the Colonial Church. It may help to realise the change in thirty-six years to note that a journey which took Bishop Anderson seventeen days was completed by Bishop Machray in forty eight hours. Education is making solid progress: the Province of Manitoba has its University, and St. John's is one of its colleges, in connection with the Church of England, having its grammar school also for boys and a high school for girls. The C. M. S. *Gleaner* is now ably localized here for the whole ecclesiastical province.

Among the leading missionaries in this central district have been William Cochran, James Hunter, Abraham Cowley and Robert Phair, all of whom have successively held the office of Archdeacon. Cochran died in 1865, after what has been happily called 'a finished course of forty years. Cowley died in 1887, after forty-five years' service. He went out in 1841, a solitary missionary into a desolate wilderness. In 1887 he was Prolocutor of the Lower House in the Synod of the Province of Rupert's Land.

In 1851 a schoolmaster from Exeter, named John Horden, was sent to begin work in what has now grown into the vast Diocese of Moosonee, 1,200 miles long by 800 miles wide, comprising the whole coast-line of Hudson's Bay. In the following year he was ordained by Bishop Anderson. In 1872 he was appointed first Bishop of Moosonee. He is now in his fortieth year of service—a service consisting largely of incessant travelling over his vast sphere of work. The Diocese is inhabited by a scattered population of some thousands, speaking five different languages, and requiring different Bibles in English, Cree, Ojibway, Chipewyan, and Eskimo. The southernmost point touched is Metachewan, within a short distance of the Canadian Pacific Railway, while more than 1,000 miles to the north lie the Little Whale River station, on the east side of the bay, and Churchill, on the west side. The principal stations are marked on our map. There are now 4,000 Church members 700 of whom are communicants, and seven clergy. A 'cathedral' (a small church built of logs) has been erected at Moose, and there are eight churches at other stations. Several letters are published this month giving details of work in the Diocese of Moosonee.

The Diocese of Qu'Appelle, of which Dr. Anson is Bishop, contains 40,000 people in 96,000 square miles. The Canadian Pacific Railway passes through it, and it is being occupied by immigrants. The Society has but