

ignorant prejudice against the Church, they would ignore the Catechism, and put aside the plan, which is as old as the date of the Apostles and commanded by our Lord, of 'teaching.' These boys were as ignorant of the Apostles' Creed as if they had been born in China. And yet Christian people enamoured of the idea of 'unsectarianism' are pouring money into the pockets of those who preach, preach, preach, but teach nothing."

THE Bishop of Ripon, Eng., in his New Year's pastoral to the clergy of his diocese, alludes to the recent judgment of the Archbishop of Canterbury, and says:—"I feel sure that the hope of the largest and best portion of the clergy is that it may bring quietness and peace to the Church, and that energies dissipated in strife may now be devoted to those practical and social questions which, with increasing imperiousness, ask for solution. Perhaps two cautions may not be out of place. The judgment has stated that certain things are permissible. What is permissible is not compulsory. No conscience is, therefore, compromised. What is permissible is not necessarily expedient in every place. These two cautions may remind us that fidelity to convictions may be maintained, even where a variety of practice is sanctioned. Perchance we even hope that the day may come when our eyes illuminated by love and educated by experience, may discern in each variety the guidance of the wisdom which fits the Church through the very conflicts of one age for duties she may be called upon to discharge in succeeding ages."

In its Congregational news, the *Christian World* says:—"In response to a requisition signed by 273 of the congregation of Park Church, Halifax, N. S., Rev. J. R. Bailey, pastor, and the deacons have issued a new order of service for trial during the five Sundays in the month. Park Church is noted for its ornate service, and the new order is most complete, and bears evidence of a great amount of thought and care. On the first page are aids to silent prayer on entering the church morning and evening; every item in the service then follows—the opening organ voluntary, reading of verses or Scripture passages, introit for the Sunday in the month in the Psalter, collect or invocation, prayer, amen sung by choir and congregation; also singing the Lord's Prayer in one note, and, concluding with the Amen in harmony; suffrages (in prayer, minister saying and people singing responses; a hymn, with tune announced, with Amen at close; first lesson; extempore prayer by minister, with Amen by choir and congregation; chant, announced, introduced by short organ voluntary; second Scripture lesson; anthem, the congregation sitting; responsive devotions in the attitude of prayer; short interval for silent prayer; prayer of St. Chrysostom by minister, with Amen by choir and congregation; announcements; hymn; brief prayer or collect, with Amen; sermon; hymn with tune; Benediction, with Amen; concluding organ voluntary. The responses are arranged altogether for each Sunday in the month, morning and evening, with a litany of nine verses for the fifth Sunday in the evening. Aids to silent prayer before leaving the Church complete the full service. Considering that Sunday was the first day of trial, the congregation joined in the service very heartily, due, perhaps, to the fact that the services of this church have for a long time been inclined in this direction."

We want additional subscribers in Halifax, St. John, Quebec, Toronto, Ottawa, London, Hamilton. Liberal commission will be allowed to qualified Canvasser—lady or gentleman—in every one or more of these cities.

## A BIT OF CHURCH WORK IN "DARKEST ENGLAND."

"ST. ALPHEGE'S SOUTHWARK."

(From the Church Review.)

'I never heard about Christianity, but if a cove was to fetch me a lick of the head, I'd give it him again, whether he was a big 'un or a little 'un. I'd precious soon see a henemy of mine shot before I'd forgive him—where's the use?' 'In course I understand what behaving to your neighbor is. If a feller as lives next me wanted a basket of mine as I wasn't using, why, he might have it; if I was working it, though, I'd see him further. I can understand that all that lives in a court is neighbors, but as for policemen they're nothing to me, and I should like to pay 'em all off well.' 'I suppose God made the world and the bricklayers made the houses afterwards.' 'I have heard something about Jesus; they seem to say He was a goodish kind of a man, but if He says as how a cove's to for give a feller as hits you, I should say he know'd nothing about it.' These excerpts are not taken from Mrs. H. M. Stanley's charming book about the London street Arab, as might reasonably be supposed from their truth to nature and piquancy, but from the annual report of a London church for 1889. They are, in fact, the substance of a conversation between a priest and a young costermonger in the parish of St. Alphege's, Southwark. This portion of 'Darkest England' was discovered by the Rev. A. B. Goulden in 1873, and this explorer began his civilizing work in an old dilapidated stable in the last stage of decay. Round this room were to be discerned the mangers out of which the horses once fed, and from which the place received the name of 'the Manger.' Figuratively speaking, of course, no more appropriate place could be found as a cradle for an infant Church than a manger, but as a matter of fact many generations of the followers of Him Who was born in one had, like the Levite, passed by on the outer side, with the result detailed in the foregoing conversation. Now let us see what this good Samaritan did to bind up the wounds and to provide oil and wine for those of His poor who had so grievously fallen among thieves. Commencing his work, then, in this place, which reeked alike of the foul vapors of a leaky cesspool beneath the floor, and of the oaths of men employed in the stable-yard at the back, he opened a Sunday school with about twenty children. The attendance rapidly rose till about 160 in their rags and tatters huddled together in the building. Then very primitive evening services were begun, and the parents of the children began to drop in, and, as house-to-house visitation developed, a few strangers followed their example, till at last the Manger became too small for the congregation.

Again, following the Scripture precedent, the next resting place of these evangelists was at an inn, where toilworn travellers were invited to rest, and to have the balm of the Gospel applied to their wounds. At the back of this inn, which was in grim reality a beerhouse which had lost its license through its disreputable ways, was a miserable skittle-alley. After innumerable difficulties, enhanced by the usual paucity of funds, this place was furnished up and made into the semblance of a church. The impecuniosity just mentioned, indeed, was so great that, as if to carry out the scriptural analogy in its completeness, the clergy themselves had to work at the trade which he hallowed above all other trades by One Who worked at it—the ancient craft of carpentry. By a tremendous exercise of ingenuity and zeal a chancel was made, cheerful with color, and radiant with light, an altar was fitted up, a surpliced choir was formed, with immense difficulty, from the raw material of the surrounding streets, a hearty choral service was inau-

gurated, stirring sermons were preached, and, in short, regular definite Church work was carried on. At last, in the year 1881, the congregation migrated to the present building. This is built on the site of the old Manger, and here anyone may see how, in a very literal way, the little one (represented by the original 20 children who formed the nucleus of the congregation on this same spot in 1873) has become a thousand, for the church, which holds 1,500, has a respectable congregation at 6:30 a.m. on Sundays; at 7:30 it is comfortably full; at 11:30 is crowded; at 7 p.m. Evensong it is crammed. The three first named services are celebrations of the Holy Communion, and to show how these people, who, in 1873, had only heard something about Jesus—that he was a goodish kind of a man, now know all about Him, it will be sufficient to say that on an ordinary Sunday morning at 7:30 over one hundred and fifty go to the quondam Manger to meet Him, let alone those who have sought Him, like the holy women, 'very early'—viz: those at the previous service. Nor do these services by any means exhaust the church going capacities of the congregation or the energies of the ubiquitous and untiring clergy. At 10:30 there is a large Bible-class for men in the side chapel, conducted by the vicar, followed by the High Celebration; in the afternoon, besides Litany, baptisms, and churchings, at 2:45 there is a popular children's service, at which there is only standing room for such unimportant people as adults; at 4:30 Guild meetings; at 7 o'clock Evensong, with a rousing sermon; at 8:30 a still more rousing Mission service and prayer meeting, when the church is packed from end to end, during which the vicar walks about among the serried throngs, and, seeing a wanderer here and there, forthwith essays to bring him into the flock by words of welcome and priestly utterances of exhortations of comfort. It is impossible to enumerate all the services, liturgical and non-liturgical, which are held in this building, but

[For continuation see p. 7].

## NEWS FROM THE HOME FIELD.

### DIOCESE OF NOVA SCOTIA.

PORT MEDWAY.—The Shelburne Rural Deanery met at Port Medway on Tuesday and Wednesday, 13th and 14th, of January. On Tuesday evening Evensong was said in the Parish Church at Eagle Head, followed by addresses from Rev. Messrs. How, Spencer, Morris and Rural Dean Johnstone on the Lambeth articles for Home Reunion.

Next morning Holy Communion was celebrated at Port Medway; the Rural Dean being the preacher. The Chapter met at the Rectory, when the Bishop's instructions as to visitations and Confirmations were read to the assembled clergy. The office for the ordering of priests was carefully and devoutly gone through, followed by a paper on 'The admission of the unconfirmed to Holy Communion,' by Rev. W. S. H. Morris, which elicited an energetic and practical discussion. After shortened Evensong on the same day addresses were delivered by Rev. Messrs. Harley, Spencer, and Rural Dean Johnstone on the Holy Scriptures, the Creeds, and the Historic Episcopate. It is proposed to hold the next meeting at Yarmouth sometime in April next.

### DIOCESE OF MONTREAL.

#### ARCHDEACONRY OF BEDFORD SUNDAY SCHOOL INSTITUTE.

This newly formed institute held its first meeting at Cowansville on the 21st inst. and reached a point of success beyond the most ardent hope of its enthusiastic promoters, large numbers gathering early in the day from