

took a more business shape, a strong Committee of ladies and gentlemen being formed, and it was agreed that an endowment of \$25,000 should be raised to ensure a small permanent income for the Sisters.

At length the Sisters took possession of the Mission House in December, 1884. It consists of two small rented houses, 71 Robinson street, and was formally opened with a service of prayer, by the Bishop, on St. John's Day, 1884. The work done there has consisted of active mission work, providing dinners, invalid cookery, and night nursing, distribution of clothing and food, and much house to house visiting. Since the Hospital was begun much less work of this kind has been possible. The Mission House has been useful to many visitors, and has afforded shelter to some persons needing special care. A Dispensary was established in the Mission House at the beginning, when twice a week a medical man has been in attendance, to give advice and prescriptions, which have been made up by a chemist at half price, and often paid for by the Sisters. A Hospital for the treatment of the diseases of women, was opened on the corner of Euclid Avenue, next door to the Mission House, by the Bishop, in Sept., 1885. The number of patients nursed up to 14th April, 1887, was 112 in all, 56 of whom were free, while 18 paid \$3 a week, and some less. Forty-seven of the cases have been surgical. The advantage of having the Sisters in attendance has been intensely appreciated by the patients, and their care and skill have won for them the hearty esteem of the medical men. There have been four deaths. The hospital is in part, but only in part, self-supporting; enough however, has been given in voluntary contributions to cover the balance of expense, and only about enough. The hospital fund is separate from funds for maintenance and endowment. One of the associates has been responsible for the rent, which is always promptly provided. The hospital has become very crowded, both office and linen room having to be given up to patients. It would be a good work for some good Christian who had the power to make the Sisters a present of a new building for their house and hospital. St. George's Church Home, situated in that parish, was opened on 9th March last, by the Bishop, and placed under the care of the Sisters, a home for aged people, and already almost full. It is hoped that other branches of work may be undertaken, as the number of Sisters becomes greater, including a House of Mercy—a School, and, some day, Foreign Mission Work.

The Embroidery Room represents a department of work which has been very useful, affording occupation to many of the associates of the Society, and turning out a great deal of valuable work for the adornment of a good many different churches, much of which has been sent to other parts of Canada, from Winnipeg to Fredericton. Very little of the work has been done by the Sisters, except the designing, preparing and finishing. The money received for surplices, stoles, and altar-hangings, covers a large part of the hospital coal bill.

Such is a rapid summary of the various works hitherto undertaken by the Sisterhood. Of the value of the results accomplished, there is ample testimony borne, whether by the grateful patients of the Sisters' loving care, the medical witnesses of their capable skill and devotion, or the voice of Christian workers of all denominations. To these results the faith and zeal of a few earnest friends, especially some who are members of this congregation have contributed, but more than all, under the good blessing of God, the power, ability and devotion of the Mother Superior beloved of all who labor with her.

I appeal to you earnestly for your aid to enable these devoted Christian ladies to carry on and extend their beneficent designs. The means which you entrust to them, as your almoners

for the relief of distress, will be both wisely and faithfully administered. It is for the maintenance fund that your offerings are invited, a fund required to meet current expenses whilst the endowment is incomplete. Of the needed endowment fund of \$25,000, only some \$8,500 has yet been contributed. If you desire to make your gift to this rather than to the maintenance fund you are requested to mark it accordingly.

#### H Y M N.

Lord Jesus there is none below,  
In heaven is none, like Thee;  
I cannot trust but Thee to show,  
Up to Thyself, the way to me;  
I dare not to Thy altar move,  
Till drawn by Thine unsullied love.

Far have I gone astray, o'er hills  
Of weariness, by shame and sin,  
Bear Thou me back from all the ills,  
That else I still must journey in;  
Bid me Thy bounty now to prove,  
In mystery of redeeming love.

Thou dost invite the weary soul  
To rest beneath Thy peaceful shade;  
I fly to Thee, of hope my goal,  
In Thy bright smile, no more afraid,  
Lowly I at Thy altar kneel,  
Thy mystery of love to feel.

Reveal Thee in the broken bread,  
And shadowed through the chalice flow;  
Infuse Thy life, my living Head;  
Thy nature to my nature show;  
Me with Thy holy presence fill,  
That I may know and do Thy will.

My Saviour, Thee I would receive;  
Dwell Thou in me and I in Thee;  
Thy gracious word I dare believe,  
And feast my soul on love so free,  
And, through its mystery sublime,  
Upward into Thy presence climb.

Thee in the broken bread to know,  
In cup of blessing to discern,  
Is more to me than all below,  
While longing for Thy full return,  
When faith shall lose itself in sight,  
And mystery fade in boundless light.

J. C. G.

#### CONTEMPORARY CHURCH OPINION.

The *Churchman*, N.Y., says of Whitsun-day:

The holy feast suggests also to us as its great central thought the vital necessity for a further in-breathing of the Holy Spirit into the souls of men, a larger outpouring of the fire of love into their hearts, so as speedily to bring about the consummation of Christ's prayer, "That they all may be one." But while men continue to be possessed of every spirit but that which proceeds from the Father and the Son, the way is blocked and the work of the Holy Ghost let and hindered by the obstacles which the baptized themselves, the temples of the Holy Ghost, throw in the way of His operations. For how can men be at one in any sense of the word till they are first at peace with themselves till the Holy Ghost shall at first have convicted them of sin, and led them out of its weary and unrestful ways into the paths of pleasantness and rest? Till men are truly sanctified, there is no hope that they shall be at unity with themselves, as where is unsanctification, there is confusion and evil work. The peace of Jerusalem, therefore, can only be secured when men begin first of all to hate sin, then to love righteousness, and then to hold out the right hand of fellowship to all who are like-minded with themselves. Not till then the Holy Spirit will have free course, and will not have to contend against the worst foe of all to unity, men's love of the world, the flesh and the devil—a love

that raises up in front of the pillar of fire a horror of gross darkness, so palpable as not to be penetrable even by the rays of the Sun of Righteousness Himself. Thus men's eyes are holden by the agency of the devil, and through a lack of the love of God refuse to extend to others that love which alone can cause the scales to fall off from the soul's organs of sight, and to see and understand clearly the teachings of Him who alone is the Way, the Truth and the Life. But those teachings are the teachings of the Church Catholic, within whose fold alone can men be really and truly at one. The Holy Ghost stands waiting at this Pentecostal season to cleanse men's eyes from their sin-darkness, and to kindle in their hearts such a fire of divine love as shall cause them to feel straitened till the work of reunion is brought about. To this end be the prayers of the Church directed this Whitsun-tide.

The *Family Churchman*, London, Eng., one of the most moderate of journals, says of the Bell-Cox persecution:

Mr. Bell-Cox has followed Mr. Pelham Dale, Mr. Enraght, and Mr. Green to prison, rather than acknowledge the jurisdiction of Lord Penzance's Court in matters of ritual, and no consideration of respect for the law ought to deter us from recognizing with sympathy his conscientious confessorship for the truth as he holds it. Legally, no doubt, the attachment is perfectly justifiable, and Mr. Bell-Cox's case has this further merit, that it strikes, not against the Public Worship Regulation Act of 1874, but against the Church Discipline Act of 1840—which, when all is said, has done excellent service to the Church. But invoking this law to adjudicate in the matter of the conduct of Divine Service, is highly provocative of scandal, since the inference is that the Prayer Book law is administered by and subordinate to the Act of Parliament. We do not revive the old controversy about the Ornaments Rubric. Let it suffice that, the law courts having given so many conflicting and perplexing decisions, there is room for both interpretations of the rubric, and whether the one or the other be accepted, the ritual will be modified by circumstances of taste, propriety, and of parochial feeling. The real solution of the ritual question lies, not in enforcing the civil law, but in promoting the interest of the laity in their parish churches.

*Church Bells*, London, Eng., says:

The imprisonment of Mr. Bell Cox has excited a widespread feeling of indignation, which has been intensified by the announcement that the Bishop of Liverpool has been an unwilling agent in the case, and that he only sanctioned the prosecution because he held himself to be bound not to intervene between the prosecutor and the courts. As a discretionary power is unquestionably vested in the Bishop it is difficult to see why his Lordship should not have exercised it for the protection of one of his clergy, whose blameless life and earnest work have, he tells us, won his unfeigned respect.

The same paper adds:

Among other signs of the levelling-up process noticeable among Nonconformists at the present time is the adoption of the Prayer Book title of Holy Communion for the service or ceremony conducted within the chapels, which nominally answers to the celebration of the Holy Sacrament within the Church. This, it may be supposed, is only another concession to the feeling of Dissenting congregations in favour of the assimilation of their services to the 'uses' of the Church of England, which is evidenced by the application of the term 'Church' to their buildings, and the adoption of the name 'Guild' for their Societies. The promoters of Home Reunion may with justice hope that likeness in name may ere long be followed by likeness in faith and practice.