

worthy of her ancestry, by proving herself true to her duty and destiny, and that she should win this whole land over to her allegiance and to that of her Divine Lord. It is in this spirit and with this object that I sit down to write a brief sketch of St. George's Church, Montreal. The history of that church is eminently calculated to impress the above lessons. On a small window over the main entrance may be seen the inscription "Evangelical truth and Apostolic order." This inscription has been the standard of the Church from its foundation. Its aim has been always to teach spiritual religion as unfolding the pure word of God and as renewing and sanctifying the impure heart of man, and its practice has been always to adhere to the spirit and the rubrics of the Book of Common Prayer. It has emphasized Scriptural teaching as opposed to the traditions of men, and Apostolic order as opposed to the ecclesiastical politics of men. And it has proved to a demonstration that the Church of England thus presented can win and hold both rich and poor, both young and old, and can be made the most efficient and successful of religious organizations.

The history of the outward structure need not fill a large space. The first St. George's was erected in 1842-43, on Notre Dame street, near McGill street. As the population of the city increased and spread westward, the place of worship was found to be too small for the worshippers and too remote from them. The new St. George's was in consequence erected in 1870 on Dominion Square, one of the finest sites in Montreal. Itself one of the most beautiful specimens of Church architecture to be seen in Canada, its elegant outlines and its symmetrical proportions are brought into noble relief, though its size is somewhat dwarfed, by the proximity of such colossal buildings as the C. P. R. Station, the Windsor Hotel and the Roman Catholic Cathedral of St. Peter's.

The history of the inner life of the church is summed up in the Scriptural proverb, "Like people, like priest." The present condition of St. George's is the outcome of a unique pastorate. A succession of men of remarkable gifts and of whole-souled devotion have been called to preside over its destinies. The first rector, the late Ven. Archdeacon Leach, combined singular purity of life with rare intellectual gifts and culture. The second rector, the present Bishop of Montreal (Dr. Bond) was, throughout a pastorate of some thirty years, unrivalled in his care for the sick and the poor and in his power to infuse enthusiasm into all the workers and organizations connected with the Church. The third rector, the present Bishop of Algoma, (Dr. Sullivan) as highly honored in England as he is in America, is admitted to be a prince even among the princes of the Church. And the fourth rector, Dean Carmichael, is a rare combination of fervid eloquence in the pulpit, of cool practical judgment in the Council room, of versatile powers of organization in the parish and of unerring tact in all personal relations. These

men, so different in intellectual gifts, and yet so like one another in spiritual power and in devotion to duty have given a remarkable unity and continuity to the history and progress of St. George's church.

The present condition of the church will be best understood by reference to a few figures. The church attendance on an ordinary Sunday last winter, as given by the *Montreal Star*, was 900 in the morning and 830 in the evening. Last Easter there were some six hundred communicants and last Sunday 247.* At the last confirmation 72 candidates were presented to the bishop. In the course of the year there were 94 baptisms, 27 marriages and 49 burials. Last Sunday the attendance at the Sunday School was 578, and the total amount raised in the parish last year was \$18,597.

The activity of the church will best be seen by reference to a few facts. St. George's has always been known as a working church. It has tried to practise as well as to teach that love to God and likeness to Christ should take practical shape in self denial and good works. Accordingly throughout the winter the Church is like a bee-hive. There are ladies who visit and relieve the sick and poor; ladies who ply the scissors and the needle for Algoma and the North West; ladies who take an interest in their more defenseless sisters through the Girls' Friendly Society; ladies who teach poor children to be industrious and useful in this present life and who teach poor mothers the way to the life eternal; ladies who invite their fellow churchmen to make unto themselves friends of the mammon of unrighteousness by contributing to the promotion of various good objects; and ladies who train up the young of the congregation in the practice of total abstinence as members of the Band of Hope. And there are men and young men who are actively engaged in the Master's work by holding religious services in various places under the bishop's license, by distributing books and visiting patients in the General Hospital, by conducting and teaching in Sunday Schools in the suburbs and by cultivating their own intellectual and spiritual life in regular fortnightly meetings. And apart from the immense work that is thus actually done we find here the solution of two most important and difficult problems, viz., to find suitable work for earnest minded *individuals* and to bring into the field the *organized* energies of lay men and of women.

And the present condition and activity of the church is only the last stage in a history that has been steadily progressive. For many years St. George's stood in the van of Sunday School and of temperance work. Its temperance society, at one time, numbered nearly 2,000 members and was a power in the land. It organized Sunday Schools and laid the foundation of churches in various parts of the city and suburbs. St. Jude's, the most promising of the churches among people of limited

*Written November 6th, 1888.