

our hopes—the Divine personality of JESUS CHRIST. On this truth we build and we fearlessly proclaim our teaching as that of the true Church. We hate discord and divisions and long for brotherly unity; but we dare not seek it on any other basis than on that which comes down from the first. Others mock and tell us they have ever so easy a way to Heaven. We heed them not. We dare not pare away the truth committed to our keeping. We know only of one God, of one visible Church, of one salvation, and of one truth to be the eternal test. We know that God may save apart from his own appointed means of grace, and is not confined to the range of His own covenant. But while we are glad to think so we dare not presume of ourselves to forget our old Mother Church, or to dally with man-made-sects.—*Selected.*

THE CHURCH IN EAST LONDON'S DARKEST SPOT.

A parish containing thousands of people, packed in a space which can be walked over with ease in three minutes. A district which for a hundred years has been known as the "Sink of London," into which flows the refuse of all the other dark spots in the world's greatest city. Such is our parish, that of Holy Trinity Shoreditch E., London, England. Mr. James Greenwood, perhaps the greatest living authority on the subject, says, "One street of this unhappy parish contains more criminals than all the rest of the metropolitan area together." The leading daily papers refer to its condition as "awful," "horrible" and the like. The police call its streets "the wickedest in the world" and East London's Bishop "knows no worse."

Until 1887, the parish could boast of 8,000 people, 17 public houses, music halls, etc., but no church. In that year God in His Providence sent the present Vicar, the Rev. A. Osborne Jay, to tend the sheep gathered upon this unhallowed spot; who, aided by the generosity of subscribers from all parts of the world, soon succeeded in bringing about a change, and what was formerly known as "Orange Court" became a site for the future church, and so what had previously been the rendez-vous of thieves and profligates, became that of constant christian endeavour, and in a very short time was covered by buildings which will now be described.

Firstly, below the level of the ground, is a large gymnasium, kitchens and other offices. On the ground floor, entered from the street by large folding doors, is the Parish room, opening from which is a large room for the reception of clothing, the wash-up room, etc. The large hall is used for many purposes, Sunday Schools, Mothers' Meetings, Men's Club, Children's Dinners, Men's Breakfasts and Suppers, etc. On either side of the raised platform are wooded sleeping places called "Bunks," these are approached by a kind of ladder; in these sleep those who otherwise would be homeless. Up an iron staircase are the Vicar's private room, a small reception room, various offices, and adjoining these is a room built against the main walls and over-hanging the hall (something like a bird's nest) here for three years the Vicar slept, so that he might observe if all went well with the sleepers below, this nearly cost him his life, to work both day and night was more than he or any mortal could do, so the room is now used by a caretaker. Over all—forming a fitting crown—is the church which has its own separate entrance from the street. Its beautiful windows, filled with the finest Munich glass, its floor of Mosaic and Carrara marble, its elaborately wrought baptistry, all tell of the great kindness of friends far and near. One regret there is, and that, the size of the building. The Vicar would like to obtain the property to the west of the church, upon which now stands a public house. If this could be procured and the

church enlarged it would be an untold benefit to the parish.

To the east of the church was formerly a Thieves Kitchen, the site of which has been procured and upon it erected a model lodging house. Here a hundred men for 8 cts. a night get the same accommodation rich men obtain at their hotel, even including hot and cold baths.

The past year has had its thousands of *Communions*. The Sunday Schools are thrice each Sunday filled with scholars. Not only twice every Sunday but also on week days is the church packed with these little worshippers. Perhaps the Friday afternoon service has a greater number of worshippers than any other week day service, whether held morning, afternoon or evening, although the number at the daily 10:30 a. m. service certainly is wonderful. Besides the ordinary services on a Sunday, all of which are crowded, there are special services, that for men at 4:30 is so largely attended that it is impossible to find seats for all. They may not all have the usual amount of clothing—scarcely one perhaps is fully dressed, and as a rule such things as they have are in a very advanced stage of decay,—yet their attention is beyond all praise. A free breakfast is provided for starving and deserving men on Sundays and also for children; these would otherwise go without food. In the winter many thousands of children are daily fed, some days the number reaches a thousand. Supplies are also provided for from one to two hundred men. The mothers' meetings, held twice a week, have about 600 members; every now and again some poor woman will say, "Oh, this is our one happy hour in the week." The hearty singing, the bright smile of welcome, the interesting reading, the gentle words of council, are privileges which they value in their poor weary lives.

In what was once an old public house, continued classes are being held, while next door, there are two clubs for girls, one for those over 14 years of age and one for those under.

A special feature in our work is a club for men over 18 years of age; so many assemble nightly that it is not an unknown thing by any means for 600 to be in one room at a time. This club has been thought worthy of a leading article in *The Daily Telegraph* and of pictures in *The Graphic*. The grand secret of success is mainly due to the continued presence of those in charge. The Vicar himself is never absent, always on the premises from the time they are opened until they close at 10 p. m.

Surely here is a proof that The Church is still able to meet the wants of the day and that there is no need for an extraordinary individual to attempt to do the impossible, nor for a foolish public to shew itself more fooling by trusting one who can only cry, *more, more*, without even giving a clear account of that which has been already entrusted to him, and whose agents are unknown in the very places which he professes to know so well. Here the whole is used by those for whom intended—the people of the parish. In one part practised, the feeding of the hungry, clothing the naked, housing the homeless, raising the fallen, a practise which, like the corn sown, grows upward and develops, and as of old shows its rich ripe fruit, in that glad incense of the peoples praises, which continually ascend to the throne of Him who giveth all.

Although the earnest work carried on has changed both the buildings and the character of the people, yet we have much which tells how far even yet the parish is below the average. This is only too plainly witnessed by the fact that in the past six weeks we have had two murders; daring robbery is nightly committed; on one occasion the articles provided for the next day's feeding of the starving were stolen; on another my own house was broken into. In broad daylight men have had their clothing taken from their persons. The children who have been fed have to be protected on leaving, or they will be relieved of any unconsumed

piece they may take away. Still things are so much better than they were that the parish is spoken of by those who know it as quite another place.

Perhaps I need not add, that the reformation of such a parish is no child's play, and not to be brought about by any of the wild plans lately placed before the public, plans which are made to pay and not to reform; and this reminds me of a certain "Salvation" shelter. The "General" wished to get rid of one he had in hand, because a tradesman opened a similar place, and he felt there was not room for both. So it was suggested to the tradesman that he should buy him out. It being pointed out that the latter's object was to gain a livelihood and not philanthropy, brought the reply, "Take this place, conduct it on our lines, and we will show you how to have the credit of philanthropy and to make 17½ p. c. profit as well." But to return, here if anywhere in the whole world is true missionary work, among a people heathen in all but name, and whose reformation can only be effected by men and women who are willing to do as Mr. Jay has done—give up all else and go and reside with them, and live among them in their poverty and amid their crime. Ever working, as a daily paper two years ago claimed, they of the Holy Trinity worked "from 7 a. m. till 11 p. m.," concluding by saying, "nor are the labours of the Vicar and his helpers ended when Church and Club and Institute close, on the contrary it may be said of this work, as the Vicar said of 'the gas, 'it never is off,' for they are called 'by friends of the needy, sick and dying; and stranger still, to do what the police cannot always do,—quell the midnight or early morning brawl which, if not stopped, may, as it has ere this, developed into blood-shed."

H. N. BURDEN,

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Now of Holy Trinity, Shoreditch.

THE RELIGIOUS EDUCATION OF THE YOUNG.

The instruction of children in the truths of religion, and the growth of the Sunday school, are subjects in which our readers are naturally interested. And yet many people suppose that in this work the present age is foremost and the past ages were neglectful. A little thought would upset such a supposition. Facts are against it. The people of former generations did give heed to the training of their youth—though possibly their mode of training differed greatly from ours. To show this is now our purpose.

Among the Jews of ancient times, we know, upon trustworthy authority, that the utmost care was taken to impart to their children the facts and lessons of God's revelation and their own history. The text book in the centuries of silence immediately preceding the advent of Christ was the collection of histories, psalms, proverbs and prophecies known to us under the title of Old Testament. Herein the youth of Israel read of holy ones, such as Samuel and Josiah, brought up from early childhood in the knowledge and fear of Jehovah; and their minds were filled and their imaginations were excited by those simple and vividly-presented stories, which, after the lapse of millenniums, have lost none of their sweetness and freshness. Everything about a Jewish home was calculated to impress the fact and to convey the principles of religion to the young. As the little toddling child—the "Taph," as the Jews called it—clung to its mother's