

her doctrine. In the next place there are some striking instances in the history of the Church where she has seemed to make the bodies of men, no less than their souls, her care. There are those early days of what is sometimes called Christian Socialism, when they that believed were together and had all things common. There is the example of mediæval Christianity, with its vast accumulation of wealth, and the concentration in the Church's hands of all kinds of social and charitable work, the relief of the poor, the shelter of strangers, the education of the young, and so on; and there is, in these modern days, an increasing pressure put upon the Church and the clergy to take the lead in all manner of social, benevolent, and rescue work.

It is impossible not to feel a large measure of sympathy with the spirit and intention of most of all of this. And yet there are not wanting voices of warning from each of the periods referred to, which are calculated to raise the question whether the dangers to the Church through the extension of her functions into the social domain, are not greater than the benefits to society. We hear across the ages the voice of the Master, saying—"My Kingdom is not of this world"; "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." We have before us the principle enunciated by the Apostles even in the days of Christian Communism—"It is not meet that we should leave the Word of God, and serve tables." We have the precept of St. Paul, in the days when Christian Communism had been laid aside as a beautiful but impracticable dream—"Let every man, wherein he is called, therein abide with God"; "If any man work not, neither should he eat." And from the days of the Church's greatest wealth and opportunities, we have the sad reminder that they were also the days of her deepest declension and grossest corruption; and that the secularising of the Church was a more certain result of her intromissions with worldly business than the Christianising of the world. Of things in the present day we can hardly speak with the voice of history; but it is at least open to serious question whether the ever-increasing absorption of the Church and the clergy in business of a semi-secular nature may not mean a serious decline in spiritual fervour and power. If "General" Booth begins to compete with the brick-makers, and the farmers, and the market-gardeners of the world, it is at least conceivable that, as a spiritual force, he may begin correspondingly to wane.

On the whole, it is not certain that Christ meant His Church to interfere directly with the social arrangements of the world. What is certain is that she was meant to teach *those principles of justice and truth*, by the logical consequence and legitimate operation of which the social arrangements of the world must fall to be reformed. The doctrine of Christian Brotherhood points unmistakably to the wrongfulness of slavery; yet a Christian Apostle could exhort slaves to remain content with their lot, and to be satisfied with being the Lord's freemen; and it took eighteen centuries to bring the teaching of Christianity to a logical outcome in the abolition of slavery.

In our eagerness, of course, we think this a very long time to wait. Yet there is a haste which does not result in good speed; and it is at least arguable that the Church in these days would more effectually and more healthily influence the solution of social problems by a clear and forcible enunciation of the truths committed to her keeping, than by direct interference with the arrangements of the world.—J. W. in *The Scottish Guardian*.

News from the Home-Field.

Diocese of Nova Scotia.

KING'S COLLEGE.—The following is the annual report of the Church Missionary Society of the College which was presented at the meeting referred to in our last number and which we print by request:

Since our last anniversary meeting death has deprived the Society of two of its members. In February last one was taken from us whose memory will always be cherished amongst us. Goodridge Bliss Roberts, who was one of the founders of the Society and its first Secretary-Treasurer, and who, up to the time of his death, always took a deep interest in the work.

In the death of the late Metropolitan, the Society has lost a patron and earnest well-wisher.

Otherwise the past year has been a bright one and there is every prospect of a bright future. The Society at present numbers thirty-three members, of whom five have joined during the past year. The following members have left College during the year: Messrs. Abbott, sr., Weatherbe, Raymond and Hutchings. Mr. Abbott, or as we have now the pleasure of styling him, Rev. C. G. Abbott, was our first president and filled that position till the time of his leaving College in June last.

At our last monthly meeting the following officers were elected:

President, G. Howcroft; *Vice-President*, E. W. Simonson; *Chaplain*, Rev. Prof. Vroom; *Sec.-Treasurer*, T. B. A. Allison.

It may not perhaps be generally known that any clergyman of the Church in the Maritime Provinces may become a member on expressing a wish to that effect, and all clergyman of the Church will be heartily welcomed at our monthly meetings.

The *monthly meetings* have been on the whole well attended and real interest is being shown in the work. A plan has been adopted with regard to the programme for monthly meetings, and found to work well, viz. that of having any two members volunteer one meeting to furnish readings for the next. Many of the meetings have been largely taken up with business matters, but interesting papers on mission work have been furnished by Messrs. C. G. Abbott, Howcroft, Courtney and Schofield.

With regard to *lay-readings*. Up to the end of last Easter Term, the following services were held under the auspices of the Society at the "Three Mile Plains," every Sunday evening; at *Martock* every Wednesday evening; at *Hantsford*, every Sunday morning and evening; at *Wolfville*, three Sundays a month during January, February and March; at *Kentville*, on the first Sunday in the month of January, February, and March. The work has been somewhat altered this term. The Sunday evening services are still held at "St. Thomas" Church at the "Plains," and the congregations shew a marked increase. Sunday afternoon services are being conducted fortnightly, and will continue to be till the end of the term, at the "Forks" and Upper Falmouth. The work at Martock is now included in that at the Forks as the plans are so near together. Services are held at Hantsford every Sunday by the president, Mr. Howcroft, and Kentville is being supplied with services on the first Sunday of each month during the present term. The Society has not been called upon to render assistance at *Wolfville* this term, but several members have offered their services for the coming winter months for Wolfville and Kentville.

The society, remembering the Apostolic commission to "begin at Jerusalem," cannot but feel that it is working on good grounds, in assisting Bishop Blyth, the Anglican Bishop, in Jerusalem

and the East, in providing for the education of a candidate for holy orders with a view to his returning to Jerusalem; and, as Mr. Khadder is actually amongst us, preparing for his matriculation examination, I think it would not be out of place to state the position which the society holds in the matter. The society has guaranteed \$200.00 a year for two years towards defraying his expenses while at college, and whatever does not come from outside has to be made up by the members themselves. We have already received some generous subscriptions and we trust that more will be forthcoming. The sum of \$55.00 a year remains to be made up.

T. B. A. ALLISON,
Secretary.

Diocese of Quebec.

BISHOP'S COLLEGE.

A very good missionary day was held here on St. Andrew's day, Nov. 30th. There was a celebration of Holy Communion in St. George's Church at 7.15 a. m. At 5 p. m., special evening was held in the same church. Rev. F. G. Scott, M. A., of Drummondville was the preacher. His text was, "And the government shall be upon his shoulder." His sermon embraced a very thoughtful view of the right and wrong way of spreading the influence of Christianity. A note of hopefulness as to the future prospects of our holy religion was very apparent.

In the evening at 7.30 a well attended meeting was held in the College dining hall, the Principal in the chair. A thoughtful paper on St. Columba was read by Mr. N. M. Bayne, B. A., after which a very stirring and suggestive address on work in Constantinople was given by the Revd. Chas. Brooks, M. A. His survey of the problems presented to the church worker in Constantinople and Turkey generally was listened to with great interest. Prof. Wilkinson, Rev. F. G. Scott, Mr. A. H. Moore and the Principal also spoke briefly. We have seldom had a more successful missionary day.

DEANERY OF ST. FRANCIS.

This division of the diocese of Quebec is growing in relative importance. Very nearly half of the whole body of clergy of the Diocese are to be found in this district, and five of the six new missions undertaken during the last few years are here also. Early in December of every year meetings are held in Sherbrooke, collecting together the strength of the Deanery. On the Tuesday the Church Society meets. This is a Society open to all members of the Church. The clergy from all the missions in the district and from Bishop's College present reports of their work during the year. The number of baptisms this year shows a decided increase, as does the sum contributed by the various parishes and missions towards extra parochial objects, showing an increase of the missionary spirit. Signs of material prosperity are not wanting. What is even more important than this is that increased interest is being shown in the work of religious instruction both on Sundays and week days, in the dissemination of church literature and in the organization of lay help. The district covered by the reports extends from Acton to Danville, from Drummondville to Dixville, and includes Stanstead and Magog. Revd. Canon Thornloe is Secretary of the Church So-