

Odeh seemed the very man we wanted for the Mission which we had long proposed in Egypt, for he is not only a good Arabic scholar (Arabic is his native language) but he was educated in a German school, is able to speak German fluently, and to take services and preach in that language; he is moreover thoughtful and a reading man. I spoke to the Bishop of my opinion of Mr. Odeh, and expressed my wish that we should see our way to secure him at once for the Egyptian work in the event of his resignation being accepted by the C.M.S. Although the Bishop had other plans in view he readily adopted my suggestion, and promised that on the Committee undertaking to provide a stipend of equivalent value in Cairo to that which Mr. Odeh was receiving in Jerusalem he would undertake to provide and furnish a suitable house of residence with a Mission Chapel.*

"I should state that we took care that nothing was said to Mr. Odeh about this proposal until he had resigned both to the C.M.S. and to the Bishop. He resigned without knowing what was before him. After some consideration he expressed his willingness to accept the offer the Bishop was able to make, and gladly acceded to our request that he would undertake the work. The Bishop started for Egypt within a few days. Since my visit I have been in correspondence with his Lordship, and have heard from him that Mr. and Mrs. Odeh have arrived in Cairo and taken a house with accommodation for classes, for residence, for a trained nurses' quarters, and specially for a commodious chapel, and commenced work at once. He has already met with success, and has a most promising candidate for baptism, with other enquirers. With him is Miss Allen, a daughter of Archdeacon Allen, of Lichfield, who for some years was attached to Bishop Smithie's Mission, but who during a year of furlough has been establishing a home for Jewesses for the Bishop at Jerusalem. Her health is not sufficient for her return to the severer trials of Africa, and she now undertakes the work of nursing and teaching in Cairo, for which her knowledge of medicine and of languages gives her great facilities.

It is hoped that some who read these lines may help to make known and draw friends and support to the work of the 'P.M.J.' especially to the foreign work. The Bishop has three other stations waiting for them, two of them in Palestine. Those in Palestine are decidedly urgent. It must be felt also that the small grants in aid at Beyrout and Cairo must be very largely increased if the work there is to attain the dimensions and scope of a perfectly equipped mission. At Beyrout there are 4,000 Jews, at Cairo 30,000; both are stations of great promise. People sometimes like a special object to aid, or collect for; let them take one of these. Or let them enable the society to offer a grant in aid for one of the Palestine stations about which the Bishop is so anxious. A special blessing rests on Jewish work.

* See letter from the Rev. Naser Odeh, p. 387.

LENT.

To the world at large Lent is, of course and naturally, a mere name, but to no earnest Churchman can it be otherwise than a serious time of practical resolves and self-discipline. To be a Churchman is to pay at least some real attention to the orders of the Church, or at all events to have an irritating consciousness that they ought to be paid attention to. In the English Church the formal regulations with regard to the observance of Lent are neither many, nor very definite, nor onerous; yet she certainly lays it upon her children that they should make some difference between this season and others, and use the opportunities

which it offers for the edification of their own spiritual life, and for increasing the influence of their life upon the world around them, by a certain special care and by definite exercises. To Church people, at all events, the argument is not very pertinent which urges that one season of the year is as good as another for such purposes, and that to keep Lent at all in any special way savours of an antiquated superstition. Because the English Church does not lay down in detail what you shall eat, and what you shall do, and what services you shall attend, does not regulate your life with any attempt at minuteness, you are not therefore at liberty to treat the season with indifference, to treat it as if it did not exist. In these hurrying and distracting days, days in which that last cry of the *Te Deum* is so entirely to the point, 'O Lord, let me never be confounded!' every serious person will be glad of this general opportunity of, so to say, revising themselves and setting their life in order. He that despises rules, that despises order, does not emancipate himself from slavery, but is in great risk of falling under the most dangerous of slaveries. The possibility of a merely formal observance of Lent is no argument against observing it all. He that says, 'I will be bound by no authority, I will set my house in order just when the spirit moves me,' is likely enough to glide on, and never to be conscious of the Spirit moving him at any time to this most necessary and exacting work.—*Church Bells.*

JOINT COMMITTEE ON THE "AGGRESSIVE WORK OF THE CHURCH."

At the last Provincial Synod of Canada a Committee was appointed on the above subject, of which the Lord Bishop of Huron was appointed Convener. His Lordship has issued notice, under date 10th February, calling a meeting of the Committee to be held at the Synod office, Toronto, at 11 o'clock a.m., on Tuesday, 3rd day of March next.

The Committee consists of the Lord Bishops of Huron, Niagara, and Nova Scotia. The Very Rev. The Dean of Montreal, The Revs. J. Langtry (Prolocutor), S. Jones, H. Roe (Archdeacon), Boddy (Provost), Partridge, and Dr. Davidson, Messrs. Jarvis, Adam, Brown and Bayley.

CORRESPONDENCE.

(The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.)

THE DESTRUCTION OF THE CHAPEL AND OTHER BUILDINGS OF THE UNIVERSITY AT LENNOXVILLE.

To Editor of the Church Guardian:

SIR.—Regret at any reverse to the Church University of the Province of Quebec rises spontaneously in every intelligent Churchman's mind, and was keen at the announcement of the recent conflagration. If events indicate Providence, as is oftentimes assumed, then the query raised in your issue of the 18th inst. is apt. The loss in particular of the beautiful Chapel—a monument in itself to the honoured names of Mountain and Nicolls—severs one great tie of sentiment which exercised a pervading influence with those who in most cherished associations look back to it as the sacred ground of undying inspirations. The repeated and singular burnings have in each case challenged the wisdom of location—and the rebuilding has been followed by misgivings on the part of most faithful friends as to Lennoxville being the true centre for University life, and the field for realizing desired results. A regard to the these queries is the

supreme duty of the present, before the providence be ignored and perhaps a final opportunity of working out its real destiny be denied. What was wisdom in the days of its inception, under the vastly altered conditions of time and country, cannot claim like character now. If the Church University is to keep abreast of the country's expansion, meet its exigencies or cope with competitors, there is imperious call for largely multiplied agencies and our arena in the centre of the life, thought and enterprise of the English population of the Province. In Montreal, lamented disabilities would vanish, fresh facilities would spontaneously spring up about her walls, her "mission" would be manifest, and channels of Christian generosity and consecrated offerings would flow towards her. Let the college authorities summon the Alumni to counsel in this matter and we doubt not that what was in many aspects a dire calamity, is yet a voice, whether heeded or not, which calls those intrusted with so serious a responsibility to weigh their stewardship and to confer a boon upon present and coming generations which the Lennoxville location has simply accentuated but has and perchance can never satisfy.

ANOTHER ALUMNUS.

ANOTHER CHURCH PROVISION FOR THE MASSES.

THE OXFORD SETTLEMENT IN BETHNAL GREEN, ENGLAND.

The Oxford House in Bethnal Green, founded in 1884, was one of the practical outcomes of the sympathy for the condition of the London poor evoked by the publication of "The Bitter Cry of Outcast London." The facts then revealed seemed to come home with special force to the University at Oxford, with the result that two settlements of Oxford men, "Toynbee Hall" and "Oxford" House, the first working on secular and undenominational lines, the second on a distinctly religious basis, were planted in the East of London, and have met with a large measure of success in their work. Of the two institutions Toynbee Hall is undoubtedly better known to the general public; but, none the less, the Oxford House has been doing as great a work for the benefit of the neighborhood, and, in Churchmen's eyes at least, on more satisfactory lines. Founded with the object of strengthening and supporting the parochial and other Church agencies already in existence, it is claimed for the Settlement that its work has been of marked benefit to the surrounding district. A federation of non-political and non-alcoholic workingmen's clubs, consisting of 35 clubs, containing 4,000 members, has its centre at the Oxford House. Of the workingmen's clubs under the direct management of the Oxford House, one alone, the University Club, numbers 1,000 financial members, and has on its premises a most successful cooperative store, and the headquarters of three co-operative productive societies. The Webb Institute for working lads has an effective membership of over 400. The House, in addition to its club work, provides secretaries for the District Committees of the Charity Organization Society, of the Children's Country Holiday Fund, and of the Mansion House Council on the Dwellings of the Poor, as well as Almoners for the Society for the Relief of Distress, and managers of the adjoining Board Schools. Lastly, it has steadily maintained a course of Sunday afternoon lectures to working men on religious and social subjects, followed by a discussion; and the head of the House conducts on Sunday evenings a mission service in the Oxford Hall, which is largely attended. These are examples, though not an exhaustive catalogue, of the different kinds of work which the House undertakes.

[For continuation see p. 14.]