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# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.  
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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## ECCLESIASTICAL NOTES.

BISHOP BLYTH, of Jerusalem, says there are now in Palestine nearly 70,000 Jews, whereas in 1883 there were only 23,000, and in 1841 only 8,000.

BISHOP POTTER, of New York, who lately returned from a brief visit to Europe, says he was impressed while in England with the activity of the English Church, and with the way in which it was making use of the lay element.

THE *Herald* (N. Y.) says: Judge Hilton has given half a million dollars to the Cathedral at Garden City, L. I. When a man proposes to devote any portion of his wealth to charitable objects, it is better to do it in person than to leave it for his executors to do.

THE costs of the Bishop of Lincoln in defending the suit instituted by the Church Association amount to £4,650. Three funds have been set on foot to assist him—one by the county of Lincoln, another by the University of Oxford, and another by members of the English Church Union.

THE total church sittings in the diocese of Manchester in Dec. 1890, was 457,359, of which 321,098 are free, against 454,116 (with 317,292 free) at the same date in 1889. It is reported that eight new churches are in the course of building, and eleven are proposed for erection on 1st May, 1891.

THE Rev. W. Carlile, of the Church Army, has just received a communication from Sir H. F. Ponsonby, stating that 'The Queen fully appreciates the devotion of those who have commenced the good work you describe, and hopes that their efforts to mitigate the evils you allude to may be successful.'

INDIANA.—At the Convocation in New Albany, the Bishop confirmed Professor Alfred Kingsley Glover, late a Unitarian minister at Grand Haven, Mich., and received him as a postulant for Holy Orders. Mr. Glover is a Professor of Science in the Indiana Normal University, located at Eganaville. He is a graduate of Columbia College, New York, and of the Meadville Theological School, Pennsylvania.

IOWA.—The increase of the Church in the diocese of Iowa during the last decade has been largely in excess of the increase of population. Since 1880, as we learn from the census returns, the increase of population has been about seven-tenths per cent., while the Church growth as indicated by the communicants during the same period has been 58 per cent. This is certainly a remarkable development.

LORD GRIMTHORPE, says the London correspondent of the *Manchester Guardian*, "has been wounded in the house of his friends—in other words, a majority of the Council of the Protestant Churchmen's Alliance, of which he is president, have carried an amendment against him in reference to the Lincoln judgment. The moderate members have scored a great

victory, and, it is reported, have drawn to their side the Rev. H. W. Webb Peplow, a popular vicar in Kensington, whose influence with the Evangelicals is great.

THE Dean of Wells, Eng., has just promised £100 to the Church Army Labor Home Scheme, which is the Church movement for dealing with 'Darkest England.' Arrangements are now being made to open labour homes in many of the largest towns in England. It is felt that the prolonged stay of two or three months under strict personal influence is undoubtedly more lasting in its effect than the casual life in shelters.

THE Bishop of Wakefield, Eng., was entertained at dinner in the Town Hall, Wakefield, by a number of gentlemen who have raised the sum of £1,500 to purchase the site of the Bishop's residence, which is about to be erected at Wakefield, at a cost of £12,000. After dinner the Mayoress (Miss Hazelgrave) held a reception, at which the title deeds of the land, with an illuminated address were presented to the Bishop on behalf of about forty subscribers.

It is very characteristic of the late Dean Church that he should have left behind him urgent and express wishes that his friends should abstain from erecting any monument to his memory. His wish will of course be respected, and St. Paul's will remain without any sculptured trophy of one of the greatest Deans the Cathedral ever had. In life Dean Church always preferred to keep in the background, but his influence was none the less powerful for that; and although no memorial of him will adorn the walls, yet he will live for many a year in the affection of his friends and in the gratitude of those many readers who owe to him more than this age has yet found out.

THE total cost of the new parish church of Portsea, Eng., the foundation stone of which was laid by the Empress Frederick of Germany, has been £46,200. 'A Layman' subscribed in all £23,617 0s. 8d., and at a meeting of the building committee lately held the vicar, the Rev. Canon Jacob, announced that he had given £3,000 towards meeting the deficiency, and made a conditional promise of £500 more. A hearty vote of thanks was accorded to the donor for his 'unfailing sympathy and munificent help,' without which, the Committee added, they could not have brought to a completion the splendid church which has been provided for the parish of Portsea. It is known at Portsmouth that the donor of these large sums is Mr. W. H. Smith, First Lord of the Treasury.

THE contributions from the Church of England to the Hospital Sunday Fund, London, Eng., last year are £342 more than in the previous year. The total increase is £527. The total contributions from the Church of England amounted in round figures to £31,000 out of a total of £38,000. St. Jude's, South Kensington; St. Michael's, Chester Square; and Christ Church, Lancaster Gate, sent be-

tween them £3,371 to the fund, the first named church contributing £1,258 of this amount. It will be seen that the Church contributed just upon four-fifths of the total sum collected. Twenty-two religious bodies sent the remaining fifth, about £7,600, less £259, which is described as 'Various.' 'Various' evidently needs some educating in blessedness of giving.

To those who imagine that the parochial system is a failure we commend the perusal of a pamphlet which we have just received, entitled, "A Brief Retrospect of Ten Years' Work in the Parish of St. Mary, Whitechapel, London," by the rector, Rev. A. J. Robinson. Mr. Robinson has a staff of four curates, six paid missionaries and Scripture readers, and five licensed Lay readers, who give their services gratuitously. Frequent services are held in the Parish church, which is open all day for prayer and meditation, and there is an open-air pulpit in the churchyard, from which thousands are addressed on Sundays and weekdays, who would never enter a Church. We are told that the open-air services are "characterised by order and reverence," and are "remarkable for the liturgical character of the devotions."—*Family Churchman*.

An important part of Mr. Robinson's work in London is among the Jews, who form a large proportion of his parishioners. With regard to this he says:—"Ten years have made a perceptible difference in the behaviour of Jews at Christian worship and towards Christians. We have had our converts, and it is interesting to know two of them have been ordained in the American Church. But as I am only speaking of general results, I will merely say that I can see greater reverence in the Jews when they do come into our service. Hats are taken off, and there are a larger number who stop to the end of the services. Prejudice is broken down. They see that our object in trying to convert them is, from our point of view, to do them good, especially as we take the utmost care not to do anything that should lead them to believe that we wish to purchase their adhesion to Christianity.

It will be a revelation to those sanguine persons who believe that school board education has at least given a general knowledge of Christianity to all the poor children of London, Eng., to read such a story as the following:—"Can you tell me anything about Jesus Christ?" was the question asked of a child about 11 years old, not long ago, in one of the East-end parishes, and the answer given, with a stare of frank inquiry, was, "Please, sir, is that anyone that lives about here?" Mr. Robinson had, last summer, to prepare for Confirmation a lot of rough lads who had been in the habit of going to an "unsectarian" mission-hall. They were "as ignorant as could be"; "and then," says the rector, "I saw once again clearly the absolute need of doctrinal teaching, and the inestimable blessing those children who have been taught the Catechism. I speak what I know, and what I am prepared to prove, when I say we cannot overrate systematic dogmatic teaching. The people conducting the services were intensely earnest, only, through

ignorant prejudice against the Church, they would ignore the Catechism, and put aside the plan, which is as old as the date of the Apostles and commanded by our Lord, of 'teaching.' These boys were as ignorant of the Apostles' Creed as if they had been born in China. And yet Christian people enamoured of the idea of 'unsectarianism' are pouring money into the pockets of those who preach, preach, preach, but teach nothing."

THE Bishop of Ripon, Eng., in his New Year's pastoral to the clergy of his diocese, alludes to the recent judgment of the Archbishop of Canterbury, and says:—"I feel sure that the hope of the largest and best portion of the clergy is that it may bring quietness and peace to the Church, and that energies dissipated in strife may now be devoted to those practical and social questions which, with increasing imperiousness, ask for solution. Perhaps two cautions may not be out of place. The judgment has stated that certain things are permissible. What is permissible is not compulsory. No conscience is, therefore, compromised. What is permissible is not necessarily expedient in every place. These two cautions may remind us that fidelity to convictions may be maintained, even where a variety of practice is sanctioned. Perchance we even hope that the day may come when our eyes illuminated by love and educated by experience, may discern in each variety the guidance of the wisdom which fits the Church through the very conflicts of one age for duties she may be called upon to discharge in succeeding ages."

In its Congregational news, the *Christian World* says:—"In response to a requisition signed by 273 of the congregation of Park Church, Halifax, N. S., Rev. J. R. Bailey, pastor, and the deacons have issued a new order of service for trial during the five Sundays in the month. Park Church is noted for its ornate service, and the new order is most complete, and bears evidence of a great amount of thought and care. On the first page are aids to silent prayer on entering the church morning and evening; every item in the service then follows—the opening organ voluntary, reading of versicles or Scripture passages, introit for the Sunday in the month in the Psalter, collect or invocation, prayer, amen sung by choir and congregation; also singing the Lord's Prayer in one note, and, concluding with the Amen in harmony; suffrages (in prayer, minister saying and people singing responses; a hymn, with tune announced, with Amen at close; first lesson; extempore prayer by minister, with Amen by choir and congregation; chant, announced, introduced by short organ voluntary; second Scripture lesson; anthem, the congregation sitting; responsive devotions in the attitude of prayer; short interval for silent prayer; prayer of St. Chrysostom by minister, with Amen by choir and congregation; announcements; hymn; brief prayer or collect, with Amen; sermon; hymn with tune; Benediction, with Amen; concluding organ voluntary. The responses are arranged altogether for each Sunday in the month, morning and evening, with a litany of nine verses for the fifth Sunday in the evening. Aids to silent prayer before leaving the Church complete the full service. Considering that Sunday was the first day of trial, the congregation joined in the services very heartily, due, perhaps, to the fact that the services of this church have for a long time been inclined in this direction."

We want additional subscribers in Halifax, St. John, Quebec, Toronto, Ottawa, London, Hamilton. Liberal commission will be allowed to qualified canvasser—lady or gentleman—in every one or more of these cities.

## A BIT OF CHURCH WORK IN "DARKEST ENGLAND."

"ST. ALPHEGE'S SOUTHWARK."

(From the *Church Review*.)

'I never heard about Christianity, but if a cove was to fetch me a lick of the head, I'd give it him again, whether he was a big 'un or a little 'un. I'd precious soon see a henemy of mine shot before I'd forgive him—where's the use?' 'In course I understand what behaving to your neighbor is. If a feller as lives next me wanted a basket of mine as I wasn't using, why, he might have it; if I was working it, though, I'd see him further. I can understand that all that lives in a court is neighbors, but as for policemen they're nothing to me, and I should like to pay 'em all off well.' 'I suppose God made the world and the bricklayers made the houses afterwards.' 'I have heard something about Jesus; they seem to say He was a goodish kind of a man, but if He says as how a cove's to forgive a feller as hits you, I should say he know'd nothing about it.' These excerpts are not taken from Mrs. H. M. Stanley's charming book about the London street Arab, as might reasonably be supposed from their truth to nature and piquancy, but from the annual report of a London church for 1889. They are, in fact, the substance of a conversation between a priest and a young costermonger in the parish of St. Alphege's, Southwark. This portion of 'Darkest England' was discovered by the Rev. A. B. Goulden in 1873, and this explorer began his civilizing work in an old dilapidated stable in the last stage of decay. Round this room were to be discerned the mangers out of which the horses once fed, and from which the place received the name of 'the Manger.' Figuratively speaking, of course, no more appropriate place could be found as a cradle for an infant Church than a manger, but as a matter of fact many generations of the followers of Him Who was born in one had, like the Levite, passed by on the outer side, with the result detailed in the foregoing conversation. Now let us see what this good Samaritan did to bind up the wounds and to provide oil and wine for those of His poor who had so grievously fallen among thieves. Commencing his work, then, in this place, which reeked alike of the foul vapors of a leaky cesspool beneath the floor, and of the oaths of men employed in the stable-yard at the back, he opened a Sunday school with about twenty children. The attendance rapidly rose till about 160 in their rags and tatters huddled together in the building. Then very primitive evening services were begun, and the parents of the children began to drop in, and, as household-visitation developed, a few strangers followed their example, till at last the Manger became too small for the congregation.

Again, following the Scripture precedent, the next resting place of these evangelists was at an inn, where toilworn travellers were invited to rest, and to have the balm of the Gospel applied to their wounds. At the back of this inn, which was in grim reality a beerhouse which had lost its license through its disreputable ways, was a miserable skittle-alley. After innumerable difficulties, enhanced by the usual paucity of funds, this place was furnished up and made into the semblance of a church. The impecuniosity just mentioned, indeed, was so great that, as if to carry out the scriptural analogy in its completeness, the clergy themselves had to work at the trade which he hallowed above all other trades by One Who worked at it—the ancient craft of carpentry. By a tremendous exercise of ingenuity and zeal a chancel was made, cheerful with color, and radiant with light, an altar was fitted up, a surpliced choir was formed, with immense difficulty, from the raw material of the surrounding streets, a hearty choral service was inau-

gurated, stirring sermons were preached, and, in short, regular definite Church work was carried on. At last, in the year 1881, the congregation migrated to the present building. This is built on the site of the old Manger, and here anyone may see how, in a very literal way, the little one (represented by the original 20 children who formed the nucleus of the congregation on this same spot in 1873) has become a thousand, for the church, which holds 1,500, has a respectable congregation at 6:30 a. m. on Sundays; at 7:30 it is comfortably full; at 11:30 is crowded; at 7 p. m. Evensong it is crammed. The three first named services are celebrations of the Holy Communion, and to show how these people, who, in 1873, had only heard something about Jesus—that he was a goodish kind of a man, now know all about Him, it will be sufficient to say that on an ordinary Sunday morning at 7:30 over one hundred and fifty go to the quondam Manger to meet Him, let alone those who have sought Him, like the holy women, 'very early'—viz: those at the previous service. Nor do these services by any means exhaust the church going capacities of the congregation or the energies of the ubiquitous and untiring clergy. At 10:30 there is a large Bible-class for men in the side chapel, conducted by the vicar, followed by the High Celebration; in the afternoon, besides Litany, baptisms, and churchings, at 2:45 there is a popular children's service, at which there is only standing room for such unimportant people as adults; at 4:30 Guild meetings; at 7 o'clock Evensong, with a rousing sermon; at 8:30 a still more rousing Mission service and prayer meeting, when the church is packed from end to end, during which the vicar walks about among the serried throngs, and, seeing a wanderer here and there, forthwith essays to bring him into the flock by words of welcome and priestly utterances of exhortations of comfort. It is impossible to enumerate all the services, liturgical and non-liturgical, which are held in this building, but

[For continuation see p. 7].

## NEWS FROM THE HOME FIELD.

### DIOCESE OF NOVA SCOTIA.

PORT MEDWAY.—The Shelburne Rural Deanery met at Port Medway on Tuesday and Wednesday, 13th and 14th, of January. On Tuesday evening Evensong was said in the Parish Church at Eagle Head, followed by addresses from Rev. Messrs. How, Spencer, Morris and Rural Dean Johnstone on the Lambeth articles for Home Reunion.

Next morning Holy Communion was celebrated at Port Medway; the Rural Dean being the preacher. The Chapter met at the Rectory, when the Bishop's instructions as to visitations and Confirmations were read to the assembled clergy. The office for the ordering of priests was carefully and devoutly gone through, followed by a paper on 'The admission of the unconfirmed to Holy Communion,' by Rev. W. S. H. Morris, which elicited an energetic and practical discussion. After shortened Evensong on the same day addresses were delivered by Rev. Messrs. Harley, Spencer, and Rural Dean Johnstone on the Holy Scriptures, the Creeds, and the Historic Episcopate. It is proposed to hold the next meeting at Yarmouth sometime in April next.

### DIOCESE OF MONTREAL.

#### ARCHDEACONRY OF BRADFORD SUNDAY SCHOOL INSTITUTE.

This newly formed institute held its first meeting at Cowansville on the 21st inst. and reached a point of success beyond the most ardent hope of its enthusiastic promoters, large numbers gathering early in the day from

Frelighsburg, Knowlton, Dunham, Sutton, East Farnham, Bedford, West Shefford, Mansonville, &c. The day's proceedings commenced with Holy Communion in Holy Trinity Church, where over 50 persons united in the Eucharistic feast at the 9.30 a.m. service. This concluded, the members of the Institute withdrew to the "Young People's Association" Hall where, after devotional exercises, they listened to an admirable paper by Rev. Canon Davidson, M.A., on "Distinctive Church Teaching in Sunday schools." A very earnest, sober and thoughtful discussion ensued thereon for the rest of the Morning Session—laymen joining quite as eagerly as clergy, evincing a remarkable unanimity of conviction that "the Church" must now speak with no uncertain sound, and that her Christian Year, Prayer-book and Catechism should form the scheme according to which religious instruction ought to be proportioned.

The first business of the afternoon was framing a constitution and election of officers for the ensuing year. The following constitute the latter. President *ex officio*, The Lord Bishop of Montreal; Vice-Presidents, 1st *ex officio* Ven. Archdeacon Lindsay, M.A.; 2nd elected, Rev. Canon Davidson, M.A.; 3rd elected, Jas MacKinnon, Esq.; Secretary, Rev. R. D. Mills, M.A.; Treasurer, Jas. MacKinnon, Esq.

Committee—Revs. Rural Dean Longhurst, W. Percy Chambers, B.A., W. C. Bernard, M.A., W. Robinson, and Messrs. Hon. Judge Lynch, Geo. E. Robinson, Landon Hall, and W. B. Smith. Waterloo was then chosen as the place for the next annual meeting, and the 3rd Wednesday of January, 1891, the date fixed upon.

A paper by Rev. W. Percy Chambers, B.A., on "Sunday School services special and regular," was next in order, and being read was treated with a considerable discussion. The general opinion apparent from the discussion was that the writers position was unassailable. These services should be bright, brief, hearty, musical, and framed after Prayer-book models—aimed to elicit interest, promote worship, and conserve truth—using the Hymn book found in the Church.

The third paper was that of Rev. Rural Dean Nye, M.A., and was a worthy companion of its predecessors. His subject was "Manuals and Leaflets," and a very animated ventilation of ideas succeeded. The writer furnished a lengthy list of Helps, and spoke of their different merits. The discussion evinced in some quarters a preference for manuals—especially the "St. Paul's Series"—and in others for the Provincial Synod Institute Leaflet. All concerned in the view that there were mainly useful in preparing the teacher for his work of instruction. The meeting was so intensely absorbing that the hour for closing arrived almost unnoticed and, after votes of thanks were duly passed to the Church people of Cowansville, for their generous hospitality, to the readers for their admirable papers, and the officers for their diligence, assiduity and efficiency, this day meeting, with an attendance of 150, broke up to again assemble in the Town Hall at 7.30 p.m.

The evening meeting was one of the largest and most enthusiastic gatherings that ever assembled in this village. The large hall was filled not less than 400 being present, and the absorbing interest and unflagging attention of the day was maintained throughout. The Vice-President occupied the chair, and around him were gathered 15 clergy of his Archdeaconry besides the selected speakers; Rev. G. Osborne Troop, M.A., Hon. Judge Lynch, and Professor Davidson, D.C.L., who had left his class-room, caught the evening train and arrived about the middle of the meeting. The service, consisting of hymns, the Creed, Collects and Lord's Prayer, was something inspiring, as heartily joined in by that vast audience.

The Chairman briefly alluded to the marvelous success of the meetings, and assured his

hearers that all returned to their homes instructed by the proceedings, and determined to make Sunday school work more efficient. He, as did all the other speaker, also referred most gratefully to the generosity of Cowansville church people, in making the large influx of visitors their honored guests.

The Rev. Rector of St. Martin's Church, Montreal, first addressed the meeting, and having a 'subject to his mind,' and being confronted with a sea of upturned faces, delivered an oration worthy of himself and the occasion. 'The Sunday school the true band of hope' was his text, and none of those present will ever forget his impassioned appeal to parents in the interest of their child.

His Honor Judge Lynch followed in a good manly speech of a general character regarding the need for thorough religious education in the home and school, and expressed intensest pity for the youth or maiden who had no pleasant memories of the home religious life and had never learnt the divine 'Paternoster from a mother's lips.'

Dr. Davidson, Q.C., delivered the third of a most remarkable series of addresses, opening with a few thoughts retrospective and alluding feelingly to the tender ties that bound him to Cowansville. The task he mainly set himself to fulfil was the exposure of certain fallacies regarding Sunday school work: e.g., 'teachers not needing special preparation,' 'Parents relegating their duty, of training their children, to Sunday school,' &c. All know with what incisive logic, deep earnestness and manly frankness the Prof. speaks, and it is not too much to say that he was heard at his best on Wednesday night.

The chairman, after kindly reference had been made to the labours of the Secretary in reference to the formation of the Institute, expressed the deep sense of obligation all felt to the gentlemen who, at such self-sacrifice, in response to the call of duty, had done so much to delight, instruct and stimulate all present by their inspiring addresses. The Benediction was then pronounced by Rev. G. Osborne Troop, M.A., and the vast company dispersed to their homes grateful for the privilege and benefits of the Institute meetings.

DIocese OF ONTARIO.

OTTAWA.—A very pleasant evening was spent in St. John's School House on Thursday, Jan. 22nd, where the members of the Woman's Auxiliary and others interested in Mission work met together to welcome Mrs. Willoughby Cummings, of Toronto, and hear her speak of the progress of Indian work in the North West. As she, in company with Miss Paterson, Dorcas, Secretary of the Toronto W. A., spent twelve weeks visiting all the Indian Homes and schools supported by the Church of England in Canada. Those who had the privileges of hearing her were quite rewarded for venturing out in such disagreeable weather.

The Archdeacon of Ottawa occupied the chair, and after some hymns and the Missionary Litany, which was said by Rev. W. J. Muckelston, the Rev. H. Pollard, Rector of St. John's Church, and member of the Board of Domestic and Foreign Missions, gave a short practical address. He explained that the Board was formed about seven years ago for the purpose of systematizing and encouraging mission work. It consists of the Bishops and delegates (who are comprised of two clergymen and two laymen in each diocese) and they meet twice a year in different places. Domestic Missions are those in Algoma and the North West; Foreign, all outside of these. \$36,000 a year is given by them to the Mission Fund; of this \$21,000 is devoted to Domestic, \$15,000 to Foreign missions. All the money for the former is sent to the Bishops; the other is given through the various English societies. All the money sent in this way represents the

whole Church of England; those sending it may specify to what object it is to be applied. Two special points of interest were mentioned.

1 The Rev. Mr. Waller, born and educated in Canada, has been sent out to Japan—the first Foreign Missionary sent by the Canadian Church.

2. A young lady has applied to the D. & F. Board for authority to attend the Kingston Hospital for a two year's course of training to enable her to go out as a missionary, and she is there now.

Mr. Pollard spoke of the impetus given to Church work by the W. A., expressing the opinion that it brings out latent missionary spirit and energy. Then calling attention to the new Church magazine lately started in Ottawa, he urged all present to become subscribers. Another hymn was sung and then Mrs. Cummings was introduced by the chairman. As the incidents mentioned in the course of her address has been given in various letters and in addresses in other places, it will not be necessary to give it in detail. It was delightfully interesting from beginning to end and given in a clear, decisive manner which carried her hearers with her, and made them sharers in the scenes she described, while the sense of humour which pervaded it all caused many a smile.

They set out from Toronto on the 28th Jane, armed with introductory letters. The first stopping place was Sault Ste. Marie, where the Bishop of Algoma met them. He showed them the Shingwauk and Wawanosh Homes. Shingwauk is a lovely place and everything in good order, but the poor little girls of Wawanosh have to walk the 3 miles distance between the Homes to attend Chapel at Shingwauk, besides being very poorly supplied with conveniences for laundry and other work. They do the washing for about 100 people in the week. Mr. Wilson wishes to build a new Home for them in the grounds of Shingwauk, but has not yet got funds for the purpose. The Bishop took them in his yacht to see Chief Shingwauk, a very handsome old man of 90, and edified the visitors very much by taking an axe from the old man's hand and cutting a quantity of wood for him. The Indians around there are pretty well civilized and have well kept houses. \$12,000 is required besides what is raised in the diocese, and the Bishop paid a high tribute to his devoted band of missionaries. Mrs. Cummings amused her audience by describing the narrow berth in the yacht Evangelina, on which the Bishop has to sleep sometimes for a month at a time.

Winnipeg, Elkhorn, Qu'Appelle, Keewatin, Calgary, Yale, Victoria, were all visited; then after a flying visit to San Francisco, they returned to British Columbia.

Lytton and Kamloops were to be visited, and the ladies separated for the first time; Miss Paterson going to Lytton, and Mrs. Cummings to Kamloop, where she met the Bishop of Corea and heard much interesting information about his diocese. They also visited Dunmore, the Piegan Reserve and Lethbridge; took the C.P.R. to Qu'Appelle, Winnipeg, North Bay, reaching Toronto about the end of September, having travelled a distance of 7,700 miles.

Rev. J. J. Bogert moved a vote of thanks, which was seconded by Rev. W. A. Rind, of Pembroke, and carried unanimously. The chairman made some remarks which were most decidedly complimentary to the address just given. Then with the doxology and benediction the meeting closed. Mrs. Cummings had a variety of Indian curiosities, with some photos and water color sketches, which were placed to that all who chose might see them.

On Friday, Mrs. Tilton, President of Ontario W. A., held a reception at her house, where all who wished to pay their respects to Mrs. Cummings might do so. Quite a large number availed themselves of the opportunity, and a very pleasant afternoon was the result.

## DIOCESE OF TORONTO.

**LATE REV. DR. CARY.**—Resolution adopted by the Rural decanal Chapter of Toronto at its regular monthly meeting, Jan. 5th, 1891:

*Resolved*, That we the Clergy of the Rural Deanery of Toronto, at this our first meeting since the death of our deeply lamented brother, the Rev. Dr. Cary, Rural Dean of East York, place on record our deep sense of the great loss which the Diocese of Toronto and the whole Canadian Church have sustained. Dr. Cary's wide and accurate learning, able pen and eloquent speech have ever been at the service of the Church he loved: and his sudden decease leaves a gap which will not soon be filled. We also record our sense of profound loss in the removal from us of a warm hearted brother and an affectionate friend.

**BAILLIEBORO'.**—On Sunday, Jan. 4th, the new Christ Church here was opened for Divine worship. The services, both morning and afternoon, were choral, the joint choirs of St. Thomas', Millbrook, and Christ Church, Baillieboro', under the supervision of Mrs. W. C. Allen, rendered some good music. The prayers were read by the Rev. W. C. Allen, assistant minister, and the sermon was preached in the morning by the Rev. Mr. Farncombe, of Newcastle; the Rector, the Rev. Canon Allen, preached in the afternoon. The offertories at both services for the building fund amounted to \$77.

On the following Tuesday, Jan 6th, a tea was held in the basement of the church, to which nearly 500 must have sat down, as after admitting the members of the Sunday school free over \$100 was realized. After ample justice had been done to a most sumptuous repast, which reflected great credit on the ladies of the congregation, the vast audience repaired to the church, which was soon crowded to its utmost capacity, where addresses were delivered by the Rev. Messrs. Allen, Powell, Burgess and Rooney, interspersed by selections from the Messiah by the choir of St. Thomas' Church, Millbrook. The singing of God Save the Queen and the doxology brought a very successful evening to a close.

The congregation are to be congratulated on having such a beautiful church, which when all the promised subscriptions are paid will leave a debt of \$1,000 only. The church which is built of white brick, is 35x25; chancel 22x22; vestry, bell tower and spire, with vestibule. The basement, which is of stone, is the full size of the church, and the windows are of stained glass. The ceiling is of wood, oiled and varnished; the seats, pulpit, reading desk and roscos are of pine and ash, also oiled and varnished, which gives the church a very pleasing appearance. The frontals for pulpit and reading desk were presented by Miss Fair, of Millbrook. The chancel and altar were decorated with choice flowers kindly lent by Mrs. Alfred Dawson.

## DIOCESE OF HURON.

**ST. THOMAS BRANCH W. A. M. A.**—The President's annual address was as follows:

Dear Ladies:—The report of the Secretary and Treasurer's annual report is before you. I think we may rejoice that so much has been done in the way of preparing and despatching bales, and in the money forwarded to Missionaries as an evidence of greater interest now taken in the work of our fellow-parishioners. Still our membership is very small, but we may call to mind for our encouragement several scriptural examples of how mighty results were achieved by small and insignificant numbers, and how the evangelization of the world was begun by twelve men. I would remind you of Gideon, how he was chosen by God to be the leader of Israel, and was timid and unwilling, and then, when he yielded himself, how God fitted him, strengthened, and guided

him. How when he was brought face to face with the Midianites those of his men who were faint-hearted were allowed to go to their homes, to the number of 2,200; that left 10,000 still there were too many, for God's purpose was to show them that He himself was their Saviour. Then Gideon was told to take them down to the water to test their self control, and all who eagerly stooped down to drink of the water were set apart and sent home. Then only three hundred were retained to do the Lord's work. Their duty was to go softly in the night in three companies of a hundred men each, with a pitcher in one hand and a lamp inside it, in the other a trumpet, which was to be blown at a given signal, saying, "The sword of the Lord and of Gideon." We all know the wonderful victory gained, that it was all the more wonderful because of the insignificance of the instruments used, that the excellency of the glory might be of God. Now we are a small, very small society, and we are, so to speak, the mother of the "Earnest Workers" and the "Juvenile Society," but because we have two thriving children we must not be complacently content just to be their mother. We must strive to increase our membership, each one of us. We must lend our missionary literature, marking passages, inviting, nay, bringing ladies to our meetings. We must inform ourselves of the Mission field in order to be interested enough to interest others. We must look into our own hearts to see if we are living as holy and consecrated lives as we ought, and if we are fulfilling Jesus' command to "abide in Him," and are made thereby fruitful branches. We may plead His own promises, taking them to Him in our closets. And this brings me to one part of our work which cannot be reported. It is one very apt to be neglected, one which requires a greater exercise of faith than the packing of bales or any active work. I mean the systematic, fervent, persevering prayer which availeth much. We cannot record our faithfulness or our negligence in this our duty and privilege; One who seeth in secret *knows*. He who has said "When they call I will answer, and while they are yet speaking I will hear." He has recorded all our prayers. He who in his never-failing goodness is more ready to hear than we are to pray, says "I will yet for this be enquired of by Israel." This is a duty we must not refrain from, if we are to grow as a society, if our work is to last, if we are to influence others. We know not what a loss even our prayers may not be to the lonely tried servant of God in the midst of perplexities and cares. St. Paul continually enjoins the converts in his Epistles to pray for him and for one another. Our missionaries from every land send out the cry, "O pray for us, pray for our converts." The Committee of the Church Missionary Society ask our prayers that they may be guided in wisdom and judgment. Then let us, dear friends, make our small numbers redound to God's glory, for though we are an insignificant number we have the promise of help from One who is mighty.

I trust that we may be able to increase the circulation of the various publications of the Church Missionary Society and our own Monthly Letter Leaflet, and that we may persevere and know God's will as to what we ought to do, and may have grace and power given us faithfully to fulfil the same.

EMMA E. KAINS,  
President W. A. M. A.

This Branch, with its Juvenile Auxiliaries, has sent in an admirable record of work accomplished in the past year.

Mrs. Boomer thankfully acknowledges as contributions towards the 'J. R. Education Fund': from Miss Davidson, \$1, and from the Revd. W. M. and Mrs. Shore, \$5. Another friend promises to double her \$5 subscription should the need arise for her doing so. Also Mrs. Moon, \$2.

**LONDON.**—Mr. C. H. Armitage, a former resident of Petrolia, now of this city, was, previous to leaving that town, presented by the teachers and scholars of Christ Church Sabbath School, with which he was for a long time connected, with a beautifully bound volume of Rev. T. DeWitt Talmage's "From Hunger to Throne." A kindly worded address accompanied the gift, to which Mr. Armitage feelingly responded.

The Very Rev. the Dean of Huron preached at St. Anne's Chapel, Hellmuth College, Sunday, January 18th. His sermon, which was most interesting and full of practical instruction, was based upon St. Mark, iii., 16. In the afternoon Mrs. Tilley, on the invitation of the Hellmuth Circle of King's Daughters, gave a beautiful address in the College drawing room, upon the privileges and duties of the religious life, and the principles of their Order. A large number of the students are members of the Circle.

The death occurred on Saturday at the residence of his father (Judge Davis), in this city, of Rev. F. F. Davis, a graduate of Huron College, who for some years past was located at Virden, in the Province of Manitoba. Deceased has been in poor health for a long time, and his death was not unexpected. He was born at Sarnia in 1863, and was a young man of much promise. The interment will take place at Sarnia. His Honor and Mrs. Davis will receive the heartfelt condolence of the public generally in the great loss they have suffered.

**MIDDLESEX.**—The January meeting of the clergy, church wardens and lay representatives of the Deanery of Middlesex was held in Christ Church, Tuesday morning and afternoon, Jan. 20th. At 11 a. m. a short service was held, in which Revs. E. G. Edelstein and W. Lowe took part, and Rev. S. R. Asbury preached an able sermon from 1 Cor. ii.: 1, 2. The Holy Communion was then partaken of by the clergy and laity present.

In the afternoon the Chapter met in the school-room. Among those present were Revs. Canon Smith (Rural Dean), Canon Richardson, Canon Davis, E. Softley, Granton; W. Lowe, Wardsville; R. H. Shaw, Lucan; H. R. Diehl, Hyde Park; L. DesBrisay, Strathroy; G. B. Sage, London; A. G. Smith, Muncey; R. Hicks, city; W. R. Seaborne, Thorndale; W. M. Shore, Ailsa Craig; W. M. Seaborne, city; S. G. Edelstein, Glanworth; S. R. Asbury, Delaware; Canon Hill, St. Thomas; Messrs. W. Robinson, E. Jennings and others.

Rev. R. Hicks acted as secretary, and read the minutes of the last meeting; which were with some amendments, confirmed.

On motion of Rev. R. Hicks, seconded by Rev. Canon Richardson, the Rev. Canon Hill, Rural Dean of Elgin, was invited to a seat on the platform.

The question of statistical returns was satisfactorily disposed of, all the required collections have been made.

Matters referring to the boundaries of parishes, and the extension of the Church in various parts of the country, were considered at some length.

The Rural Dean then gave the substance of letters he had received from most of the other Rural Deans of the Diocese with regard to the effectual carrying on of rural-decanal meetings.

After considerable discussion the Rural Dean was requested to bring the contents of the letters to the notice of His Lordship the Bishop he having expressed his willingness to confer with the Rural Deans on this subject.

The Rev. S. R. Asbury, of Delaware, then read an admirable paper on "The Breadth of the Church." The reading was followed by a discussion on the subject, at the close of which a hearty vote of thanks was tendered to Mr.

Asbury, on motion of Revs. Softley and Richardson.

At the invitation of Rev. W. Lowe it was resolved that the May meeting of the Chapter be held at Glenoee. Rev. Messrs. W. R. Seaborne and R. Hicks were appointed to read papers at the next meeting.

A very interesting and profitable discussion then took place on the subject of lay help, in which Revs. Richardson, Davis, DesBrisay, Softley, Seaborne, Asbury, Sage and Hicks took an active part.

His Lordship the Bishop then came in and gave a powerful and practical address in his own characteristic way on the subject of lay workers in the cause of missions.

The Rev. Gowan Gilmour, of North Bay, Diocese of Algoma, then addressed the meeting expressing the great pleasure he felt at the kind reception he had met with in London.

After her business of a routine character the Bishop gave the Benediction, and the meeting adjourned.

**SUNDAY SCHOOLS.**—The third annual meeting of the Sunday School Association of the Deanery of Middlesex was held in the lecture room of Bishop Cronyn Hall Tuesday night, the room being crowded to the doors. Among those present were Revs. Canons Richardson, Davis, Hill, Smith, and Revs. Softley, Lowe, Dishl, Sage, A. G. Smith, Hicks, Seaborne, Shore, Wm. Seaborne, J. R. Asbury, and many laymen and lady workers in Sunday schools. The President, Rev. Canon Smith, presided, and the proceedings were opened with a hymn, Miss Thompson acting as organist, after which Rev. S. R. Asbury led in prayer.

After routine business the election of officers for the ensuing year was proceeded with, resulting in the re-election of the President, Rev. Canon Smith; Vice President, Mr. J. G. Wright; Secretary, Rev. G. B. Sage; Treasurer, Miss McDonald, and for Executive Committee the following:—Revs. Canon Richardson, L. DesBrisay, A. G. Smith, Messrs. Imlach and Armitage and Miss Geeson.

Papers were then read as follows:—By Mr. E. Lee, of St. Paul's School, on the subject of 'Discipline'; by Mr. A. E. Welch, of Christ Church, on 'The Needs and Duties of Teachers.' Rev. W. Lowe addressed those present on the same topic.

The next paper was prepared by T. H. Lacombe, of the Memorial Church on the subject of 'Order.' In the absence of the essayist through a severe cold, the paper was read by the Secretary, Rev. G. B. Sage. The reading was followed by discussion, in which Revs. Softley and Asbury, and Messrs. Armitage and Brownlee took part.

Mr. W. J. Imlach, of St. John's Church, then read his paper on 'The Church in Relation to Her Children.'

This was followed by a paper by Miss Kingsmill, of St. George's Church, on 'How to Teach Little Children.'

On motion of Rev. E. Softly, seconded by Rev. W. Lowe, a cordial vote of thanks was tendered to Miss Kingsmill, coupled with a request that the same be printed.

Mrs. Smith, of Christ Church, in reply to a question raised by Rev. Mr. Lowe on the promotion of teachers of infant schools, considered that the infant class teacher held the highest position of honor in the school.

The speakers all concurred in pronouncing each paper read to be of the highest order of merit, and reflected the greatest credit on the essayists. The utmost enthusiasm prevailed, and the meeting was regarded as being in all respects a gratifying success.

**EPISCOPAL APPOINTMENTS.**—The Rev. Mr. Burt, of Ridgetown, has been appointed to Durham.

Rev. Mr. Scott, of Norwich, has been appointed to Ridgetown.

Rev. Jos. T. Wright has been appointed to Norwich.

**SARNIA**—His Lordship the Bishop of Huron preached in St. George's Church, Sarnia, on Sunday, the 18th. The beautiful Church was packed at both services. His Lordship was in good spirits and preached two of the best sermons ever delivered in the place. The offertory was in aid of Foreign Missions, and it is evident that the Bishop is a most warm advocate of the missionary work of the Church.

On Monday, by special permission from Hamilton, the Bishop, Rector and wardens were taken through the tunnel to the American side. This great work is about completed except the approaches, and it is a most interesting sight and wonderful achievement, done by Canadian engineers and Canadian capital. All were deeply interested and delighted.

**DIOCESE OF ALGOMA.**

**FORT WILLIAM MISSION.**—St. Thomas Church, West Fort William, was opened on Advent Sunday, Nov. 30th, 1890. The foundation block was laid by Mrs. Kirby on St. John Baptist's day, 24th of June. The building was done by free labor with one paid carpenter to superintend, and to whom great credit is due his work, which has resulted in a very pretty little church 40 x 24. The opening services were Holy Communion at 9 a. m., at which 20 received. Afternoon service at 3 p. m., being well attended. Rev. C. Kirby read the prayers and the Rev. E. Jackson, who is in charge of Port Arthur during the absence of the Rev. C. Machin, read the lessons and preached an excellent and appropriate sermon. At the usual evening service, the Rev. C. Kirby preached. The offertories during the day went towards the building fund and amounted to \$26.85, leaving a debt of \$324.

The following is an extract from the Fort William Journal: 'The English Church was opened on Sunday. The Rev. E. Jackson addressing the congregation in the afternoon, and the Rev. C. Kirby in the evening. Mr. Kirby deserves much praise for the perseverance he has exhibited during the building of St. Thomas Church, and also for the taste and neatness of its arrangement. Early and late the rev. gentleman might be seen working away as industriously as the proverbial bee, and the result we are sure must be gratifying alike to him and his congregation.'

St. Luke's Church, Fort William, which is situated two miles and a half east of West Fort William, was opened on Dec. 14th; the foundation block having been laid on the 17th of September by Miss McIntyre; the building was done by contract for the sum of \$1,550.

The services at the opening were: Morning Prayer and Holy Communion at 11 o'clock, and evening service at 7 o'clock. The Rev. C. Kirby preached in the morning, and in the evening exchanged duty with the Rev. E. Jackson, of Port Arthur, who gave an excellent sermon. The singing throughout the day was very good, the Psalms being chanted, during the evening service the anthem, 'How manifold are Thy works,' by Goss, was well rendered. The collections amounted to \$52 and goes towards wiping off the debt, leaving a debt of \$384, which it is hoped may cease to exist by Easter. Great interest was manifested by the different members of the congregation in the interior decoration of their church. The Ladies' Aid has presented an organ and a carpet; there is a handsome red altar cloth, the gift of Mrs. Plummer, a brass cross sent from England by the very Rev. Arthur Percy Curt, Dean of York, and a lectern from Mr. Kirby.

Subscriptions for clearing off the debts of the churches, which amount to \$70s, will be thankfully received by the Rev. Chas. Kirby, West Fort William.

**ACKNOWLEDGMENTS.**—The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks to the ladies of the various societies who have rendered substantial aid to the poor in his new Mission of Emsdale, and who have been the means of assisting 35 families beside Sunday scholars.

The following societies being represented:—per Rev. W. Mackenzie, Rural Dean, Milton; W. MacNab, St. Barnabas, St. Catherine's; Mrs. Evans, Montreal; Miss L. Paterson, Toronto; Miss Powis, Hamilton; Mrs. M. E. McKeggie, Barrie; Mrs. Boddy, Toronto; The Lord Bishop of Algoma.

Several handsome gifts, e.g., groceries and clothing being amongst these for the clergyman's family, for which personal thanks are humbly and heartily tendered.

**BROTHERHOOD OF ST. ANDREW'S**

**NOTES AND SUGGESTIONS.**

In beginning the new year give the past to God and determine by His help to make good use of the future.

If you have a chance to get hold of a man of thirty and a boy of fifteen, and cannot get both, take the boy every time.

Let us emphasize the fact that the aim of the Brotherhood is not to bring young men into the order, but to bring them into the Church of Christ. We cannot afford to have raw recruits in the Brotherhood army.

"The more we do, the more opportunities we find for further work." This is worthy of being placed beside the very happy remark so well known in the Brotherhood now, "The way to get anything done is to do it."

It is very well for Brotherhood men to work among boys by becoming teachers and assistants in Sunday schools, but it must be remembered that the Brotherhood aims to reach young men, and every other method of work should be subordinate to that.

The officers of a Chapter will work to the best advantage if they will learn to understand each other and thus work out a common policy. It would be well for them to meet together at regular intervals, discuss the situation of affairs and agree on a solution of each problem that arises in the Chapter. If their brethren are wise, they will be given large powers and wide discretion. Having been chosen to lead, they will be trusted to lead wisely. Such a course will save time and simplify organization.

Chapter meetings, or at least some informal gathering of the members of a Chapter, for Bible study and discussions of new methods of work, should be held more frequently than once a month. It must be a very enthusiastic member who can maintain an active interest in his work and that of his brother members if he only meets with them twelve times a year or less.

There are certain peculiar anomalies in the Brotherhood. One is that the Chapters which do the most work keep it up all summer, and those which confine their work to ushering in Church and holding monthly meetings find themselves so utterly fagged out by this tremendous pressure that a summer vacation is absolutely essential. Constant training makes the good athlete.

A splendid report of real work comes from the Chapter in the Church of the Advent, Cincinnati, Ohio. Of twenty-three members, six have been confirmed since the Convention of 1889 as a result of the work of this Chapter, and two have become candidates for Holy Orders. How has this result been accomplished? The Secretary writes, "The most successful way to carry on the work is by the welcoming and inviting of young men to Church services and meetings of the Brotherhood, and by visiting indifferent members." Perhaps this is too literal a fulfilment of the Rule of

Service for many Chapters, but it certainly seems successful.

The possibility of Brotherhood work in colleges, even when attendance at church services is compulsory, is notably emphasized by the annual report of the Chapter at Kenyon College, Gambier, Ohio. The Chapter numbers seventeen members, and, in the words of the report, "We come together once a week for our own spiritual betterment, hoping that by our Christian example our fellow students may be impressed with the glory of serving Christ, and may thus be brought to Him." The weekly meetings consist of reading prayers and Scripture lessons, a short informal address on some practical topic, and a general discussion of the same. Six of the members are candidates for Holy Orders, of whom two or three have become candidates since joining the Brotherhood. If such an example would be followed elsewhere, the question of Brotherhood work in colleges would be practically solved.

Redeemer Chapter, Toronto, has a special programme consisting of five addresses and four papers, extending through the winter months, which cannot fail to benefit the members of the Chapter. Subjects of address:—'Influence of Preaching,' 'Social Engagements,—how they may be made handmaids to or hindrances of a godly life,' 'Men of Prayer and Faith,' 'The Church Year Services,—how they may be made profitable;' Papers on Life of Moses, Joshua, Daniel, Elijah.—*St Andrew's Cross.*

#### THE BISHOP OF ROCHESTER ON THE LATE ARCHBISHOP OF YORK.

Two sermons were preached last Sunday in York Minster, in both of which reference was made to Archbishop Thomson. In the evening the Bishop of Rochester (Bishop designate of Winchester) was the preacher. He took as his text Rev. iii, 12—'Him that overcometh will I make a pillar in the temple of my God.' In the course of his sermon he said: 'In expounding this evening the two distinct thoughts in this magnificent promise I shall have in mind—you will have in mind—that marked, almost colossal personality which for a generation has filled so large a space in the history of the Church of England and in the government of the See of York. If long opportunity and unstinted affection help one to know a man, I ought to know your late Archbishop. Our friendship covers an unbroken space of thirty-five years. When first he came to London, as a curate in the next parish, I worked at his side. When he was consecrated Bishop of Gloucester I preached the sermon. When he came to be enthroned as Primate of England I was in attendance on him with my learned brother of St. David's. Ever since, at his ordinations and other occasional functions in the diocese, I had the honor and happiness of serving him, until in my time I was set apart to the government of that southern See to which more than 1,200 years ago, in his exile and distress, your Paulinus was content to come. Diligence is the very sense of duty, and the Archbishop's diligence was so incessant, so varied, so slightly alleviated by assistance and leisure, so imperfectly compensated, at least in his later years, by relaxation of vacation and travel, that his life was certainly shortened by not a few years. If he took a holiday he was not clever in using it. Though he had his occasions of brilliant talk and even overflowing joyousness, he did not easily catch the secret of throwing off his cares.

'He was at his best and his happiest when he stood on a Hull or a Sheffield platform, speaking with manly and fatherly wisdom to the keen-witted artisans whom he could console without flattering, convince without cajol-

ing, whose intellectual respect and personal affection he won, as perhaps no one before him has won, to Christ and the Church, and some of whom travelled many miles to carry him to his simple grave by the side of the Ouse. He came to this great chair of York just when some essays and reviews, now almost forgotten, were seriously disturbing even erudite and calm-minded men. His *Aids to Faith* must be known to many of you. At the other pole of religious thought he met the flowing tide of a movement which even to such men as John Burgon and Samuel Wilberforce had a look and a tendency to what has been incisively described as the 'Italian mission.' No doubt he mistrusted it. He never pretended not to mistrust it, and with all the force he possessed it was neither puny nor vacillating. He did what lay in him, and by all means open to him tried to check, to counteract, to drive back what he honestly felt to be a subtle but grave danger to the Church and realm of England. He has been called intolerant, and I often wish—perhaps you may wish it also—that some one would tell us what intolerance means. I admit that in Archbishop Thomson's massive, though somewhat slowly moving intellect, there were these incessant, irresistible, inexorable factors, ever influencing, nay, ever controlling it—the instinct of reason and the instinct of law. He is not the only man in the world about whom these not very dishonorable statements may safely be made, nor is he the only man who has suffered in consequence of them. Yet they must be taken into account by all who would pass a just verdict on his career. He was nothing if he was not a logician. His *Outlines of the Laws of Thought*, which he once told me was written as an undergraduate, marks the first milestone of his intellectual life. What he was himself he expected others to be; and it is possible that supreme deference to the authority and laws of reason may occasionally have given an air of arrogance, just touched with disdain, to opponents whose arguments he crushed like gnats in the hand. To his own friends, those who had the passkey of his mind, nothing would have been stranger—nay, we should have felt it impossible—than a thought or word or gesture of superciliousness, as if implying that he looked down on us because we looked up to him. So with the legal instinct. If the law was made plain by a competent tribunal he did not, he could not, see why obedience to it should not be instantly and loyally rendered by those who claimed its protection, and, if refused, why it should not be enforced. To him, and he was not alone in his opinion, the assertion of authority seemed the only safeguard against chaos.

'His character may be summed up in three words—sincerity, kindness, piety. He was true to the innermost fibre of his being. You may not have greatly cared for him. You may sometimes have been even vexed in your helplessness to move him from a purpose he had once formed, or to persuade him out of a conviction he had finally matured. You may have thought and even spoken of him as unbending and unjust; but you could always trust him, and be sure where to find him, and he would remain there. Narrow he may have been, and I doubt if the adjective would have greatly troubled him, though no one really deserved it less. False, capricious, insincere, inconstant, he could not be; and no one would think of accusing him of it. How kindly he was to friends, how tender to those who had the way into his heart, some here could say. It is a striking fact, and one that it is no slight boast to make, that till our Archbishop died two of the very kindest gentlemen in England—and there are many such—were the two English Primates. What tenderness there was in that great heart to those who were admitted—not every one was admitted—I dare not trust myself to say. Nor may I lift the curtain that

shelters from the outside world the parental tenderness of the home where the strong and thoughtful father, a nurse in sickness, companion in boyhood, friend of man's estate, was loved with a passionate fondness, and is mourned with an exquisite regret. Of his goodness, of the reality and solidity of the life hidden with Christ in God, it would not be seemly for me to say much now, and I instinctively feel that he would greatly dislike any parade of words. The life of Christ was the constant study of his life. The love of Christ was the one motive of his duty. The sacrifice of Christ is his recompense now. There was nothing gushing or emotional or hysterical in his religion. But his secret hope and trust and joy were in the Cross. The hymn sung in the Bishopthorpe Church at his funeral was his simple and sufficient creed for life and death:

"Rock of Ages, cleft for me,  
Let me hide myself in Thee."

'Strong? Yes, he was strong, and he could not help being strong, and no doubt the strong sometimes seem masterful. But do not you want a strong man here, and would you like him better if he were feeble or changeable or ever startled by his own shadow? Let us be just. We must take a strong man as we find him, and make the best of him, for we cannot make him to order, and if sometimes a strong man is a little too strong for us, and thwarts us in what we think our more excellent way, it is only what we do ourselves when we have our chance. For it seems a duty to contend for right, and it is a poor manhood that resents honorable defeat. This friend and father of ours was utterly incapable of a base, or a mean, or an unworthy action. He was munificent to a fault. He was no party man. If he had classed himself with a school, it would have been the school of Richard Hooker. The doctrines of grace were dear to him, and he asserted and vindicated liberty and dignity of thought. There may have been an element of solitariness in him. We Bishops often feel terribly lonely. To strangers he may have seemed reserved, and if his wounds did not quickly heal, and if he was sensitive to unkindness, it was because into deep natures the sword goes deeply, while surface wounds soon disappear. If we of the southern province regretted anything about him, it was because we did not have enough of his presence and counsel. We could hardly have too much. If he did not often defer to his peers, some of them at least were young enough to be his sons. The dignity and independence of his northern province he ever had at heart, and the northern Churchmen will be slow to blame him for it if he ruled more as a monarch than in Council, singly rather than in consultation with others. He was one of an earlier generation of Bishops before diocesan conferences and church congresses were thought of; and strong among men like Tait, and Thirlwall, and Selwyn, and Wilberforce. He was essentially a layman's Bishop, living in the midst of our modern life; intimately associating with the foremost thinkers and statesmen of the day; conversant with modern problems, rebuking the levities and vices of a frivolous age with words of scathing power. He is gone. We miss him to-day. We shall miss him more to-morrow. Missing will not bring him back; but to be missed is the best recompense of a nobler life, and he is not lost to us in the house of God. He is a pillar still. He left us when it was best for him to leave us, before his eye was quenched or his natural force abated, like a great forest tree with all its branches, much of its foliage, left. He has suddenly gone down before the storm with our happiest recollections of him undimmed and unaltered. There was just a look of weariness in his face as if he had worked long enough and wanted rest. The rest has come mercifully, gently, blessedly. We will not grudge it him with selfish tears.'—*Church Bells.*

CHURCH WORK IN "DARKEST ENGLAND."—  
(Continued from page 2.)

one more must be mentioned which is as strange as it is rare. It is held on Thursday evening at 8 o'clock, and the passing stranger, should he chance to enter the church, will see a sight he will not easily forget. He must not expect to get a seat, however, for, like Marks, the slave-hunter, in 'Uncle Tom's Cabin,' he is not wanted there. For the building on that particular night is sacred to the female sex, who not only occupy all the benches, but overflow into the supplementary chairs that have to be requisitioned. And what is it that attracts all these women on a weekday night? It cannot be that which is supposed to have such a peculiar fascination for the softer sex—a marriage—for the hour precludes such a possibility. Neither is it a grand function, for the altar is not lighted up, and the choir is empty. It is simply and solely a Bible-class conducted by the vicar for their special delectation, and it is a proof at once of the power of the old, old story to attract and of the vicar's ability in expounding it, that the Church is thus filled by interested learners every Thursday evening, save for a short hiatus in the summer season, all the year round. This, it will be admitted, is something like a Bible-class.

The services and classes we have mentioned, however, by no means exhaust the list of agencies for reaching the people. In fact, it is quite impossible, with the space at our command, to do much more than enumerate them. The system of working is to gather the people into mission rooms for various classes,—laborers, costermongers, scavengers, men, women and children—each calling and phase of life being dealt with by itself. Beginning with the Mission of Costermongers, who form the bulk of the population, it is gratifying to learn that at the time of writing the last report, 130 men had had their names enrolled, of whom about two thirds were in weekly attendance, and this very gratifying result may well prompt the vicar to say that it is a very dear consolation to know that the rule of the priest is stronger than the ruling of the magistrate, and that it saves the pocket of the British ratepayer from many a pound which would be charged for their maintenance at Her Majesty's prisons. Those who have not yet been gathered in are appealed to in various ways, notably by a large poster which anyone may see at this present time adorning the walls of the district, urging them, in large type, to leave their barrows outside, and concluding by advising them, 'not to go home for a wash,' but to come in just as they are. Then there is the Young Costermongers' Mission for boys about the age of sixteen. This is a very difficult class both to catch and to retain, but out of it the missionaries manage to get a very respectable percentage of boys who are prepared for Confirmation, and who, by this means, so change their mode of life, that, to use the vicar's words, 'they become wells in shiny black on Sundays.' But, he adds, he is just as happy as if they attend their Communion and mission meetings, and keep to street work, for 'it is better that they should witness for Christ at their barrows in the streets of London than turn printers' boys or warehouse young men. The coster boy is larky, but it is all above board.' As to all the other missions in this hive of Christian industry we can but make running comments on their principal features, for, happily, they are too numerous to be described in full. The chief speciality, then, of the Calvary mission is the fifth refuge for women, which is managed by Sister Teresa; the Nazareth Mission is a perpetuation of the old Manger Mission; the Children's Mission is a supplement to the Sunday schools; the Total Abstinents' Mission numbers 360 members, which is a very good number considering the fact that, as the report says, 'poverty is a bitter opponent to

temperance . . . for if a man is out of work an old pal will give him something to drink, but he won't give him the money to buy food, and so the pledge is broken'; the Band of Hope numbers over 600 children; the Communicants' Guild has 880 members; the Young Men's Guild is specially intended to help on the newly confirmed by keeping the young men and big boys up to their religious duties; the Boy's Guild is for little fellows before Confirmation, after which event they are transferred to the Young Men's Guild; the title of the Young Women's Guild explains itself, but it seems that even when the girls leave to get married they cling to the Church, and come long distances to be churched and to have their babies christened—a fact which we have observed so often in other so called Ritualistic Churches that it may be said to be a speciality; the Girls' Guild numbers over 289, and the members at the age of fifteen are transferred to the Young Women's Guild; the Sunday schools contain 1,500 children; the Christian day schools are for those who go to board schools (for the parish is as yet unprovided with a properly built national school) and the scholars assemble after the board school is over at 12 o'clock in a room in the parish, and at the present time there are 400 on the books, with an average attendance of 300; the Working Men's Club is composed of the 200 men who attended the before-mentioned Sunday morning Bible-class in the Church; the Costermongers' Club is simply a plain room (there are no funds for a more attractive one) for the men who belong to the Costermongers' Mission, in order to keep them from the public house and from loafing about the 'thievish corners of the streets'; the Young Costermongers' Club is established in order to provide a comfortable and healthy resort for these lads, as a substitute for the penny gaffs, etc.; the Home for girls, which is under the supervision of Sister Agatha, at 181 Blackfriars road, is a permanent dwelling for girls who go to work, and contains about twenty or thirty young women; the Working Girls' Lodge is intended to attract girls after leaving their factories to spend the evenings in the club rooms. It also provides sleeping accommodations for such girls as may be out of service, etc., but, unlike the Home for Girls, is only meant as a temporary abode; the Creche and Infant Nursery is another valuable institution, both for the mothers who leave their babies to be cared for, and for the babies themselves, who would otherwise be left 'in charge' of an inattentive brother or sister; the Children's Kitchen has had a good many thousand children during the last fourteen years; the same may be said of the Poor Man's Restaurant and Shelter; and the Mothers' Meetings and Clothing Fund, etc., etc., almost complete the sum total of the good works performed in this now well-cared for parish. We say almost, for we have left a notable institution to the last because it deserves a more lengthy mention than would be possible in the mere enumeration given above. This is the Working Boys' Home, whose object is to rescue boys who, having no homes and no real parents, are in danger of falling into vicious habits. What these are, all who know the temptations which poor, homeless, outcast lads are exposed to, can realize without much particularizing. Amongst these are the betting rings of their courts or lodging-houses, the penny theatre, with its vile company, and the public house. To supplement and accentuate all these evil influences, when the poor boy lays down on the dirty sack of straw which is called a bed, at his lodging house, the last words he hears as he falls asleep, and the first that greets him on waking, are oaths and blasphemy. It is to minimize as much as may be these evils that this Home is established.

Notwithstanding the number of institutions we have briefly sketched, we have by no means exhausted the tale of Church work in this par-

ish. It will be sufficient to say that they are so numerous that were a total stranger to be planted in ever so remote a corner of the district he would have no need to inquire for St. Alphege's Church. It pervades the entire neighborhood, and St. Alphege's this, St. Alphege's that, and St. Alphege's something else meets the eye in every squalid street. The answer to the question, "Where is the Church?" would therefore simply be, *Circumspice*. The building when once found, however, would no more convey to his mind that it sprang from, and was on the very site of, its manger beginning than it did it occur to the Jews of old that out of the Manger of Bethlehem should come the Founder of the mightiest Church ever known in the world's history. Yet in sober fact it is so, and on that side of St. Alphege's Church nearest to the unlovely stable of old is a most superb copy (life size) of Guido Reni's painting of the "Crucifixion." A little incident in connection with this very picture will suffice to show both its fitness for the place and the missionary character of the work in this quarter of so called Christian England. As it was being carried from the van into the church, several very rough people standing around inquired its meaning, and on being told were much affected, and exclaimed, "Oh, what a shame to treat a poor man so!"

To do all this missionary work there are but three priests, three laymen, ten sisters, and the students of the Southwark Theological College (another institution in connection with the Church, the members of which render valuable service), and it is therefore not at all surprising to read in the report a formidable list of "Our Wants." As a sample of these "wants" may be a useful lesson to some of those good people who imagine that High Churchmen are always thinking of candles and incense and ornaments generally, we subjoin a few. For instance, living agents are not generally required for ornaments, but a great many are wanted here for use, and this is one of the vicar's pressing wants. Neither can the craving on his part for £1,000 a year to do the spiritual work of the mission generally, fairly come under the head of æstheticism. Then he wants more still annually for corporal work, i. e., maintenance of homes, food and clothing for the poor, rents of premises, etc. Not satisfied with this, like Oliver Twist, he wants more still—to build premises for philanthropic works, and to build a vicarage and clergyhouse. And the smallest sum of all he wants is for that which is supposed so exclusively to occupy a High Churchman's attention—viz., the completion of his church. To sum up, we think we have said enough in this sketch to prove that St. Alphege's is another of those churches where Catholic doctrine goes hand in hand with hard work, and reverent ritual with spiritual activity.

In 1611, an English gentleman traveling in Italy made this entry in his journal: 'I observe a custom not used in any other country. They use a little fork when they eat their meat.' He purchased one and carried it to England, but when he used it he was so ridiculed by his friends that he wrote in his diary: 'Master Lawrence Whitaker, my familiar friend, called me Lucifer for using a fork at feeding.' That little twotine article of table furniture brought about a fierce disquisition. It was regarded as an innovation, unwarranted by the customs of society. Ministers preached against its use. One minister maintained that, as the Creator had given thumbs and fingers, it was an insult to Almighty God to use a fork.

A Subscriber in Nova Scotia remitting renewal subscription for another year, and with an additional new name writes: 'I wish I had more to send you. The paper is invaluable to Churchmen and women, and should be in every family.'



# The Church Guardian

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## CALENDAR FOR JANUARY.

- JAN. 1st—Circumcision of Our Lord.  
 “ 4th—2nd Sunday after Christmas.  
 “ 6th—Epiphany of Our Lord.  
 “ 11th—1st Sunday after the Epiphany.  
 “ 18th—2nd Sunday after the Epiphany.  
 “ 25th—Septuagesima.  
 Conversion of St. Paul.

## THE HOLY SCRIPTURES AS THE BASIS OF CHURCH UNITY.

REV. WILLIAM D. WILSON, D. D., LL. D.,  
 L. H. D., DEAN OF ST. ANDREW'S DIVINITY  
 SCHOOL.

(Continued.)

Nor can we expect to stop here; the tendency to a philosophy which denies the possibility of any knowledge of anything above the mere facts and objects of Nature seems to be prevailing in most influential quarters. And if this prevails, we shall have mere agnosticism, a body without a soul, a universe without God, and a life that is not worth living. Those that are naturally and by instinct inclined to be good will observe the principles of morality and decency as a matter of taste and of choice; but those of a different natural constitution, having nothing to restrain them, no belief in God or immortality, will abandon themselves to the base instincts and inclinations of their bad natures.

Men naturally ask why, if there is but one God He should have many Churches in the same community, each teaching a different doctrine, each with a different mode of worship and different mode of life as the way of gaining His favor; and the question is pertinent and forcible. It is sometimes said that the object is to have doctrines and worship to suit the various tastes and characters of the different kinds of people.

But Christianity, though in a most important sense adapted to the wants and needs of man, was not intended to be adapted to his pleasures and preferences; it was rather intended to work a change in him, change his tastes and his habits so that instead of pleasing

himself, he should come to love that which pleases God.—in short, to regenerate him and make him fit for and able to enjoy the pleasures and delights of heaven.

The great mass of men continue through life to be pretty much what they were brought up to be. Nor is this all. Everybody, I suppose, will assent to the notion that of all the ideas and influences that can be brought to bear on the youthful mind during all the days of its early training, and while it is adopting its principles and forming the habits which are to be its character in after-life, there is no one so powerful as the idea of an Overruling and All Powerful Being who loves righteousness and will reward those that love and obey Him; this with the corresponding idea of one Perfect Man, His only SON, whom He has sent in the world to be our pattern and the example for our imitation, is of all others the most powerful and effective.

And if the progress of science and the results of observation and experience have taught us any one thing, it is the fact that all men, and especially while they are children, must have the stimulus of some motive that is higher and more powerful than any understanding, foresight, or appreciation of the natural consequence of their acts of which they are now capable, if they are to lead lives that are much above their natural instincts.

The first question, then, is, Who are they that “sit in Moses' seat,” and whose teachings we are to follow? It is written also, and for Christians, after the full establishment of the Church, “Remember them which have the rule over you, who have spoken unto you the Word of God: whose faith follow. . . . Obey them that have the rule over you, . . . submit yourselves: for they watch for your souls” [Heb. xiii. 7, 17].

As we have seen and said, the Romanists make the Bible not only subordinate to the Church, and to their special branch of the Church, but also to the one man who is recognized as the head of that Church,—the Bishop of Rome. Hence they are not inclined to encourage, or even to allow, the free use of the Bible by their own people,—by the very class of people to whom and for whom, as we have seen, the several books of the New Testament, with very few exceptions, were written.

In the extreme Protestant view, on the other hand, whatever may be held or inculcated in theory, the Bible comes to be regarded, in fact and in practical results, as plenary inspired; that is, all that is received as part of the Word of God, and inspired at all, is regarded for all practical results as being not only the very words of God, but each sentence by itself as the whole truth that relates to that subject. Hence each one fixes upon some favorite passage or text, and insists upon *that*, as the truth and the *whole* truth, and makes all the other parts of the Scriptures that he accepts, or has ever read, conform to that one. Hence we have Baptists, Calvinists, Methodists, Unitarians, Universalists, etc., according to these students of the Bible fix upon one or another text and make this central or controlling fact or text the foundation and controlling element of the system of theology or the Church they adopt.

From these considerations it would appear that if we are to have a Church unity, on the basis of the Holy Scriptures as the revealed Word of God, we must also have a Church that, in teaching the people, will take care to rightly “divide the Word of Truth,” giving to each one a portion in due season. And here comes in the fact and the doctrine of the supremacy of the Holy Scriptures; this was the Jewish law. “To the Law and to the Testimony” [Isa viii. 20]. Not even a Prophet, though he could perform miracles, was expected or allowed to teach anything contrary to the law as given by Moses. And so with the early Christians. They had no thought that the Church could teach anything that was contrary to the teachings of the New Testament. And as a matter

of fact, the writers of the Holy Scriptures themselves never seem to contemplate or anticipate the fact that any of the duly authorized ministry in any province or nation can so far depart from that Faith in their teachings as to endanger the souls of those that are duly subject to them, or to justify us in rejecting them or departing from their ministrations.

From this it would appear that it is as important at least, if not more so, that we should in the first place ascertain and know who it is that has the right to teach us—who sit in Moses' seat—as it is to know what they teach. And yet there is doubtless a “form of sound words” a “faith once delivered to the saints,” to which we are to “hold fast,” whatever any man or Church may teach.

I think we must admit that each of the great denominations around us arose from the fact and to remedy an evil, that some one of the great doctrines of Christianity which the Church ought to have taught was not held forth and presented as it ought to have been by the Church and the clergy of the day and of the country when and where it arose. On the other hand, there can be no doubt that the adherents of the Papacy, in our country at least, do insist upon certain points of order and discipline which are conducive to that “obedience to the Faith,” of which the Holy Scriptures speak, and are, for many persons at least, a part of, if not necessary to, that preparation for heaven which the Church itself was instituted to promote. And not only so, but each of the great denominations around us reaches and gets hold of and brings under some measure and kind of religious influence many persons, which is for the persons thus reached, and for the community at large, what neither the Protestant Episcopal Church, nor any of the denominations, could in the present state of things reach. These denominations, each and all of them, appeal to and develop, however imperfectly, the religious sentiment. They do also inculcate a higher idea of morality than would otherwise prevail. To this remark I make no exception,—not even of the most widely diverse religionists among us. And that is really the substance and the ground of our hope. These denominations do all of them reach a portion of the people that probably would not be brought under any religious influence if the denominations were not so many and so diverse. They do all develop and cultivate the religious sentiment, and they do all teach people to look up and forward to something higher than this world,—something holier than self to live for.

But more than this we need; not acknowledgment and profession only, we need worship also,—public worship,—to educate the religious sentiment and the fear of God. And to accomplish its end this worship must be adapted to the wants and conditions of the people, each nation, age, and era by itself, and doubtless different in some respects in all of them.

It would appear also that not only the fact, but also the character of the public worship is of great importance. Perhaps the character and mode of worship does quite as much towards forming the character of the people as the doctrinal teaching. I think we can see this in the difference among the members of the different denominations around us.

But who shall prescribe the form of worship? It is not fully described in the New Testament any more than the mode and form of the organization of the Church, and apparently for the same reason. We do, however, find the Apostles giving directions about the worship, and giving authority to others, as Timothy and Titus, to regulate it for the people.

But on what terms shall we unite? Will the Romanists consent to restore the “Historic Episcopate” to its original dignity and independence of Papal control? Will the Protestants consent to have Bishops exercising the control over their people, including their Elders

and Deacons, that Timothy and Titus exercised, one at Ephesus and the other at Crete? Shall we concede to either of them what our forefathers did not feel at liberty to concede? Will they, as organized bodies, abandon and renounce the points for which their forefathers seceded and went into a state of systematic insubordination or anti-Christian opposition?

But I fear that we shall have no real Church unity until views of the Christian life itself come to be entertained quite different from those that we see now prevailing around us. It is not the Scriptures only, nor yet the Church only, with regard to which such widely different views as we have been considering are entertained by the members of the various sects and denominations that are found in our country. But their views of what constitutes piety—the real Christian life—are quite as widely variant as their views on either of the other subjects. No two of them agree or speak in the same terms on that most important subject.

The one essential thing in the truly religious and godly life is doubtless the doing or intending to do the will of God. Genuine conversion for the natural man is the turning from doing our own will and pleasure to the habitual doing of the will of God. Mistakes, in fact, are easily overlooked by man, and as we may believe, by God, the Final Judge, also. But if a man does not try or care to ascertain and do the will of God, he is none of His; he has not the root of the matter in him. Whatever he may do for the sake of outward appearance is but shallow, perhaps only mere hypocrisy and false pretense. But doing the will of God, even when it implies self-denial, and especially when it implies self-denial, is the essential thing.

"Obedient to the Faith." These seem to be the words that are used in Holy Scripture to characterize the Christian life. St. Luke uses them in speaking of the converts from among the Jews [Acts vi. 7]; St. Paul uses them to characterize his work "among all nations" [Rom. i. 5; xvi. 26]. The Romanists, on the one hand, insist on the first element,— "obedience,"—and subject all to the Bishop of Rome; the extreme Protestants, on the other hand, rejecting Church authority, insist on the second element,— "the Faith." But for any substantial or permanent and harmonious unity, we must have the two united,— "Obedience to the Faith,"—as, each in its due proportion, what God has united, and no man hath any right to put asunder.

The first sin and the beginning of all sin on earth was an act of disobedience. Our first parents lacked faith. They did not believe God meant what He said and would do what He had threatened. When He warned them against eating the forbidden fruit, they thought that they would be much wiser and happier for having their way. And with the end of disobedience and a hearty and entire return to "the obedience to the Faith," we shall see what St. Paul predicted as the final end and aim of the Incarnation, the establishing of the Church and the preaching of the Gospel; namely, "Then cometh the end, when he shall have put all enemies under His feet, and He shall have delivered up the kingdom to God; even the FATHER, and God will be all in all" [1 Cor. xv. 24-25]. Then right and righteousness will everywhere prevail.

But whatever we may do and whatever may come, we must see to it that we unite on Church grounds; that in any union or confederation with others, we bring them into the Church, and not cast ourselves out of it; that we bring them under the jurisdiction of the "Historic Episcopate," and not, leaving that, invent one of our own, forsaking and forfeiting all possibility of recognition by those branches of the Church which are unquestionably of Apostolic origin, and which, whatever they may have lost or invented, have retained the Holy Scriptures, the Creeds, and Scriptures, the Creeds,

and the Sacraments, and have also preserved in its unbroken succession the one "Historic Episcopate."—*The Church Review.*

CITIZENS OF ONE KINGDOM.\*

BY THE REV. GEORGE B. VAN DE WATER, D.D.

An intimate relation exists between paternity and patriotism. The Fatherhood of God finds its best expression in the guardianship of the household. Patriotism is the speech and action of citizenship. Patriotism is founded upon an absolute belief in a Giver of all good. It recognizes the obligation of accountability to such a Divine Benefactor. It burns with zeal to do His will. It is fired with loyalty, and is determined to do all in its power to extend the boundaries of the realm where the Divine will holds sway.

Patriotism is manifested in every relation of life,—first in the home, the unit of social life; then in the community, then in the nation, and at last it shows its influence throughout the whole world.

Patriotism recognizes a head, acknowledges His laws, willingly swears allegiance, and becomes a subject. The influence of such a sentiment, when rightly founded, and properly developed, is so great that it fires one with energy, arouses to enthusiasm, calls into requisition every attribute of character, and does not really end short of anything but entire sacrifice of life itself. Would you know the force of such sentiment? Read your histories, and see how under the inspiration of trumpets blowing about Jericho's walls, at the summons for someone to fight against the Philistine giant, under the enthusiasm of the heavenly vision when a cross appeared in Constantine's sky, at the simple, plaintive appeal of Peter the Hermit, amid the first cannonry of Lexington, or at the first summons of Abraham Lincoln, men have gone forth to do and to die with patriotism burning out their very souls, and energy, taxing all their strength to serve their God and save their country. Such is patriotism viewed secularly.

Take a higher view of it. Look at patriotism from a spiritual standpoint. 'Our citizenship is in heaven.' We have a measure of its privileges, and hence a measure of its responsibilities here on earth. Almighty God is our King. His kingdom is from everlasting, and world without end. So anxious is He that we should love Him, that He has in every age and dispensation provided a kingdom in which our love could have its manifestation. First God sets up His kingdom in a man's heart. Then He has established His kingdom in this world. Then at the end He has a place prepared where finally, and where forever, He will establish His kingdom in heaven.

God's chosen people are found in God's chosen kingdom. In olden times His Tabernacle was His Church. Later on, His Temple was His chosen home. Now, in the Person of His Son, He reigns as King in His kingdom, His holy Church throughout the world; a kingdom though in the world, not of the world, a kingdom easily identified by certain positive marks, capable of being found by absolute and definite landmarks; a kingdom that for all purposes of identification and salvation is complete and entire. *This holy Church, God's kingdom, is the divinely appointed place for all of God's loyal subjects.* We are to expect to find God's loyal subjects outside of this kingdom, no more than we are to look for loyal Englishmen spending their lives in France, or voting citizens of America permanently resi-

\* An address prepared for the Fifth Annual Convention of the Brotherhood of St. Andrew, Phila.

dent in Turkey. Christians outside a Christian Church are as much anomalies as Freemasons who have never seen a lodge, or guerilla soldiers in times of war who belong to no company, regiment, or regular army. They may exist, but they are abnormal. It is most clear that it is a part of God's sovereign will to have His Church, His kingdom; and, this being so, it is equally clear that God's loyal subjects, His citizens, are ordinarily to be found within that kingdom, members of that Church.

Another thing is demonstrable from these propositions. God's kingdom must be one, since His will is one, His mind always the same. We are citizens of the one kingdom, therefore. If some of us, choosing our way rather than God's way, or walking in the way of our fathers in preference to that of our grandfathers, have gone aside to set up, or to become members of, petty principalities of our own, let us know, however much God may bless such efforts, He will bestow more abundant blessings when such minor kingdoms become merged into the one great realm of His own establishment.

My dear young brothers:—

We are members of a heavenly kingdom, of which God, in the Person of His Son, is our Heavenly King, and of this one kingdom we are citizens.

What is our duty here?

It is most evident that God, being omnipresent, could have exercised all the offices of His kingdom alone, by Himself, had He so chosen. Every need of this kingdom God might have provided Himself, dispensing altogether with any intermediate ministry of any sort. He did not so choose. In every dispensation He has had His *ministers*, and in His kingdom He has abundant scope for the energies of all His subject. If the laws of His kingdom are to be made known, His subjects are by preaching and practice to make them known. If the boundaries of His kingdom are ever to be enlarged, they are to be enlarged by the activity of His subjects doing all in their power to enlarge them.

"We are workers together with God." God cannot get along without us, now that he has ordained otherwise. Let us know then what there is to do, why we do it, and the awful penalty of neglect to do it.

First, let us *pray* for the kingdom to come,—to come on earth more and more, until "the knowledge of the Lord shall cover the earth as the waters cover the sea."

Second, let us cultivate *personal holiness*, that the contagion of example may spread, and everywhere among God's children prayer and practice keep even pace, good works and good wishes go hand in hand together.

Third, let us do our utmost to *bring men into the Church*, and make them do something to testify their love of God. Let us bring religion out of the atmosphere of mere sentiment and emotion, and make it an actual act of duty to be done.

Fourth, let us, by contributing money, or going ourselves to preach the Gospel, do all we can in *missionary work* to lengthen the cords and strengthen the stakes of Zion:

"To herald the Gospel far and nigh,  
The triumphs of the cross record,  
The Name of Jesus glorify,  
Till every people call Him Lord."

Do we need inspiration for this more than the consciousness of doing duty, and the pleasure doing duty gives? More than forty generations of such faithful service look down on us, but glancing only at nineteen centuries of Christian work, only see the even pace and steady increase of followers of Jesus in the figures of professing Christians, rising from 50,000 at the death of St. John the beloved disciple, to over 400,000,000 at the end of the last century, and feel the impulse to enthusiasm such figures supply.

Gird on your armor, brethren, Jesus calls. Soon the end will come. God will delight to honor them who have contributed to the enlargement of His kingdom. Let not one of us dare longer to pray, "Thy kingdom come," unless he is willing to do something; aye, all he can to make it come.

We, brethren, are citizens of one kingdom,—the new Jerusalem—citizens of no mean city. He that hath ears to hear let him hear the summons of the great Commander, as He sits on His throne in heaven,—

"Go preach the gospel to every creature."

" . . . . . Baptize them. . . . ."

'He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.'

And not only let us hear, but let us also heed.—*St. Andrew's Cross.*

## FAMILY DEPARTMENT.

### THE FOUR ANCHORS.

MRS. HELLEN E. BROWN.

"They cast four anchors out of the stern and wished for the day."—*Acts XVII: 29.*

The night is dark, but God, my God,  
Is here and in command;  
And sure am I, when morning breaks,  
I shall be "at the land."  
And since I know the darkness is  
To Him as sunniest day,  
I'll cast the anchor, Patience, out,  
And wish but wait or day.

Fierce drives the storm, but winds and waves  
Within His hands are held,  
And trusting in Omnipotence,  
My fears are sweetly quelled;  
If wreck'd, I'm in His faithful grasp,  
I'll trust him though he slay,  
So, letting go the anchor Faith,  
I'll wish but wait for day.

Still seem the moments dreary, long?  
I rest upon the Lord;  
I muse on His "eternal years"  
And feast upon his word.  
His promises so rich and great  
Are my support and stay;  
I'll drop the anchor Hope ahead  
And wish but wait for day.

O wisdom infinite, O light  
And love supreme, divine,  
How can I feel one fluttering doubt,  
In hands so dear as Thine?  
I'll lean on thee, my best beloved  
My heart on Thy heart lay;  
And casting out the anchor Love  
I'll wish and wait for day.

## THE ANGEL OF ST. LUKE'S.

### A CHRISTMAS STORY.

BY DOROTHY DEAN.

(Continued.)

One night they were at rehearsal with Sir Ralph. Carl was there among them, his face looking proud and haughty. He was to sing the solo, and it was very difficult and very beautiful. He had worked hard over it and he knew Sir Ralph was proud of the way he sang it, though he did not say a word, but looked at him a little sadly and sighed when he was done. So when his turn came he stood up very proudly in his place while Sir Ralph played the prelude. He opened his mouth to begin, but no sound came. The boys looked at him wonderingly, and one or two began to smile a little. Sir Ralph began the prelude again, and again Carl tried to sing. But the silver voice was

gone, and the singer seemed to feel himself turning into stone.

Sir Ralph stopped playing at last and looked around to see what was the matter.

'Why, Carl,' he began.

But all at once Carl dashed down his book; he flung away Sir Ralph's kind restraining hands, he did not notice that little Albert and Donald were crying—they had always loved Carl—he fled out through the chapel and the dim vestibule, down through the wide wintry streets, on and on, neither knowing nor caring where. At last he found himself in the wide, wintry fields behind Sir Ralph's house, the earth all wrapped and hushed in the tender folding of the snow. The winds mocked at him; he seemed to see the faces of the boys smiling derisively through the night. He plunged on recklessly, he could hear only one strain repeated over and over in his brain, what was life worth without song? what was life worth without song? He cried out to know why God did not let him die, anything rather than take away his one golden gift. Then the thought came bitterly, 'I was not worthy of it.'

At last the wild passion that had shaken him began to die away, as winds lull themselves in the holy quiet of the night. He saw at last the peace of the snow-wrapped earth. He looked up at the sky and saw that it was full of stars—those far stars, that used to answer him in such wonderful silver voices when he sang to them, all alone with them and the night. The slow tears began to fall as he looked up at them, so pure, so far, so full of peace, they could sing still, for they sang not for the praise of men. And then Carl dropped on his knees right there in the snow where he was.

\* \* \* \* \*

Two long years, so sorrowful, yet so sweet. Dolly clung closer than ever to him in his long, dumb sorrow, her eyes filled with sweet pity, her lips trembling as she kissed him; and one night, a Christmas night it was, he went to Church early with Sir Ralph. His friend liked to have him there, even though he could not sing. The little ones loved him, and were more content if they knew that Carl was there listening to them, and it was Carl's gentle hands and serene shining face that soothed the restless boy spirits so that they might march in quietly when the organ called. So on this Christmas night they went to Church together.

Why was it that on this particular night Sir Ralph should forget the particular book that he must have? Ah, the reason shone so plain after a while!

'I will go back and get it,' Carl said. 'I can get it here in time for the anthem.'

So he started, and when he reached the country fields, he struck off across the white folded meadows; it was shorter that way, and he would go up through the garden. The winds were out, sweeping by, singing a wild melody of their own; the stars sang too for Carl that night, and he stopped a moment and stood with clasped hands to listen as the wind lulled.

All at once there came a sobbing voice far down the field, a child's pitiful sobbing voice, and it cried 'Papa,' and 'Carl!'

Away in the wide snow-drifted fields the wind rose again and swept the voice away; Carl could not hear it any more, though he held his breath to listen.

Poor little Dolly! No one had seen her pull down her little fur cape and hood, and steal out through the great front door. Nobody heard her whisper to herself how she would go away into the fields and wait for the Christmas angels to pass by. They came on Christmas night when the Child was born; they sang over the fields for the shepherds; maybe they would sing for her. Out through the gardens she went, past where the flowers slept, folded

warm and safe, past the dreaming trees, and by the orchard wall. Out in the wide, wide sweep of meadow, she trudged on.

'They followed a star,' she thought, but oh, there were so many, so many stars, how was she to tell which one to choose? It was so cold to wait, and the winds tossed her about so, and she could not tell which way to go. There was only the gloam of the stars and snow, and the Christmas angels were so long in coming.

Carl plunged on through the snow, calling, in the pauses of the wind, but there was no answer. At last he stopped short. 'I shall never find her,' he cried, 'she will freeze in the snow.'

And all the while the stars sang to him.

All at once he clasped his hands together. 'If I could only sing,' he cried, 'if I could only sing! She would hear me then.' And the cry was a prayer. And quick after the prayer came the answer. Away over the meadows a voice went singing, Carl's voice, but sweeter, tenderer, deeper, purer, Carl's voice come back to him!

Away in the dark, Dolly heard it and murmured dreamily: 'It is the Christmas angels, and they sing like Carl, just—like—Carl. It was so warm in that drifted corner, she would wait there till the angels passed, and then—then—she was so sleepy and tired and cold, poor little Dolly!

Nearer and nearer came the voice.

'It is so like Carl,' she murmured drowsily, 'I will sing too, maybe they will hear me and come.'

Carl still singing here and there through the dim star-light, all at once heard a silver voice threading itself with his, a sweet little voice, as pure as a bird's. It took up the song he was singing, their old favorite in the dear days when they sang together. So now her voice came weaving itself with his. 'Angels ever bright and fair,' they sang, and then Dolly's voice went on alone.

Take, oh take me to your care.

Carl hurried on towards her, and at last took her up in his strong arms, while she nestled her head on his shoulder and whispered: 'Dear Carl, I knew you would find me if the Christmas angels did not come.'

Then he carried her home.

The anthem had begun. Carl crept in behind the curtain, just beside the organ, where nobody could see. A voice began the solo, the solo he was to sing that night so long ago, and he clasped his hands to listen.

The voice began very sweet, but uncertain; it faltered a little on the notes. Sir Ralph played on softly, but the singer faltered more and more, and then stopped. A moment more and the chancel curtains parted, and there came a face pale and shining, a voice took up the well-remembered strain, so sweet, so pure, so rich; Carl's voice, the old sweet voice, sweeter, tenderer, more full of chastened purity; he did not see the people, he forgot all about them, he only sang for God. The tears ran down Sir Ralph's cheeks, as he touched the organ softly, and wove silver threads of melody about the silver voice.

At home, Dolly stirred in her sleep and murmured softly: 'It is the Christmas angels, and they sing like Carl.'

## NOTICE.

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A man may go to heaven without health, without riches, without honors, without learning, without friends; but he can never get there without Christ.—*Dyer.*

ENGLISH CATHEDRALS.

English Cathedrals are not now the buildings they used to be, in which little was done. Most of them are now centres of influence. As to that of Norwich, a correspondent of the paper writes:

"I happened to be spending a few days in Norwich lately, and finding the 'talk of the town' was the new Dean and his 'doings and sayings,' I took a stroll into the Cathedral, hoping to find out something definite about the Dean's reforms. 'All the seats free?' I said in an inquiring tone to one of the officials. 'Yes, sir; the new Dean has made them all free, the more's the pity!' 'Why?' 'Because it means a big loss to us.' 'How is that?' 'Well, you see, we used to get something for keeping the seats for certain people, but that's all over now.' I felt inclined to say with the *Globe*, 'Bravo, Dean!' I found that the Dean had also commenced a week-day Bible class for ladies in the Cathedral, and that about 400 ladies are in regular attendance. Over afternoon tea I heard a good deal of kindly gossip about this Bible class. How helpful it was; how it enabled them to enjoy their own private reading of Holy Scriptures; how many ladies came in by rail twelve to twenty miles to be present. On the Sunday evening I was present at the 'Nave Service for the People.' It commenced at 7.30, but before 7 o'clock there was a crowd of 100 to 200 people waiting patiently for the great doors to swing open. There is an earnest band of lay workers connected with this 'Nave Service,' and after meeting for prayer, they go forth into the streets and lanes of the city and invite the people to come to God's house. From the inquiries I made among these workers I found that Sunday evening after Sunday evening many non Church goers are brought by them to this service. When the service commenced the nave was crowded in every part. The Dean has printed a shortened form of service, and this is handed to each member of the congregation as they enter, with a copy of the Mission Hymnal of the Church Pastoral Aid Society. The special preacher at this service was the Rev. T. J. Madden, of Liverpool, Eng., who took for his subject 'God's Salvation: It's Plan, its Purpose, its Power.' — *Southern Churchman*.

Westminster Abbey does not contain the ashes of all the illustrious of the earth. In the Church of St. Michael, London, Eng., is the urn in which was deposited the head of King James IV., of Scotland, the slaughtered King of Flodden Field; in the chancel of St. Margaret is buried the headless body of Sir Walter Raleigh; St. Paul's contains the sarcophagus of the Duke of Wellington; Richard Baxter, the author of "The Saint's Rest," is buried in Christchurch; the poet Gray sleeps not far from the "spreading yew" of which he sings in his "Elegy," while in Bunhill Fields lie John Bunyan, Isaac

Watts, the hymn writer, and Daniel Defoe.

THE PULPIT for this week contains sermons by Revs. R. S. Storrs, D. D., on 'Immortality'; Wm. M. Taylor, D. D., on 'Christian Manliness'; Dean Vaughan, on 'Christ and the World of Suffering'; R. H. Haweis, on 'The Bible'; and J. G. Merrill, on 'The Christian Cadet' (a sermon to children). Weekly, \$2 a year, The Lakeside Publishing Co., Buffalo, N. Y.

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BIRTH.

SUDAMORE.—On Sunday, Jan. 11th, 1891, at Hamilton, Fannie Mary, wife of Rev. O. Sudamore, incumbent of Smithville and Beamsville, Niagara Diocese, of a son. Both are doing well.

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## MISSION FIELD.

[From the Spirit of Missions, N. Y. for January.]

## THE MISSIONARY PROBLEM IN CHINA.

The dimensions and significance of the Missionary problem in China grow upon the thought of the Christian world from year to year. All things considered, this is the field of supreme difficulty, and at the same time it is the field of supreme interest. The Chinese are manifestly the governing race of eastern and central Asia; their national qualities and their geographical position make them so; they evidently hold the key to the future of almost one half the unevangelized peoples of the globe; so long as they remain without the Gospel the great bulk of Asia will be pagan; when they are evangelized, the continent will be Christian and the world will be won.

Special attention has been called to these considerations, and added weight has been attached to them by the Missionary conference at Shanghai, last May. There were in attendance at this conference 430 representatives of all the missionary societies established in China and for more than two weeks the present state and future prospects of this work were under discussion. Probably never has a more notable gathering been held on missionary ground, and it affords plain proof both of the importance of the work in hand and of the ability of the men who have it in charge. This conference, besides doing much else that is of great value, united in calling for an addition to the present force of 1,000 new laborers within the next five years, and sent the appeal broadcast throughout Christendom. May the cry be heard and the laborers rally even beyond the measure of this brave appeal!—*Rev. Dr. Judson Smith.*

## THE WAIL OF MISERY AND HELPLESSNESS.

During the last 25 years by the growth of geographical discovery, by the intrepid work of the Missionary, and by the advance of linguistic science, tribes and nations hitherto unknown have been brought before us and their social and religious condition presented with a vividness which was before impossible. Every year also adds considerably to the stock of our knowledge, so that the Church, by the very circumstances of her position, is being made increasingly conscious of the awful state of the heathen world. In former years we might have pleaded ignorance, but now the wail of human misery and helplessness, with multiplied intensity, seems borne upon the ear, and the vision of the night is not simply, as in St. Paul's case, that of a single suppliant of Macedonia, but an appalling picture of crowding millions who are the slaves of hideous superstitions, of nameless cruelty, and of unpeakable degradation. They seem to rise visibly before the mind; they haunt us with their piteous expression of spiritual hunger, and amid



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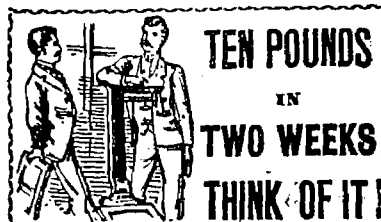
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the pleading accents of their many tongues we seem to hear, with a distinctness which cannot be mistaken, the cry, 'Come over, and help us'; come and lift us from the pit of corruption; come and strike off these galling fetters that bind us; we have waited in vain for centuries, do not prolong our agony, but for the love of God, for the debt of gratitude you owe to Christ, come and set us free.—*Rev. J. Eustace Brennan.*

## FIDELITY TO TRUST.

The Rev. Dr. Battershall, in a communication in the "Churchman," pays a well deserved tribute to the business world for the honor which it puts upon fidelity to trust in transactions among men, and he makes good use of this theme in carrying it still higher and claiming that this law, which a business man observes in regard to his fellows, he should no less observe in regard to God. The summing up of Dr. Battershall's argument is in this sentence: 'The possession of faculty and the possession of wealth bring a man under the law of stewardship. He holds them in trust for God's uses. To have a power and use it selfishly, in the Christian conception, is a forfeiture of trust. One has no more right to make or spend money, ignoring the law or claim of God, than he has a right to break his bargain on the exchange,' and he adds: 'Many honest men have need to revise their moral code on this point. The world and the Church call for men who recognize to the full the law of fidelity to trust, and who wear unsullied the spurs of their Christian soldiery. In short the Christian in business will carry into it the most imperative touch and the widest sweep of the law of Christ. Whatever his place and work in the world, he will use it for the outlay of his Christian man-

hood and the upbuilding of the Kingdom of God on this earth.'



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ORILLIA.—At the last meeting of the Executive of the Orillia Church of England Temperance Society, Mr. C. E. Smitheringale presented his annual report, as follows:—"Another year has come and gone since last I made my report to you, and it once more devolves upon me to present to you a synopsis of the business transacted by the Society during the past twelve months. A full complement of Executive meetings has been held, all of which I have attended, except two. But two or three public meetings were held at the commencement of the year—owing to the usual place of meeting being occupied as a 'church,' while the new St. James' is in course of erection. They were, however, of great importance, not only to our own immediate benefit, but also to the town, and, in fact, the whole country at large; inasmuch that at them was brought into prominent notice the subject of Temperance, as taught, and how much it should be taught, in our Public Schools. This question originated at a supper, given by the Executive, at Mr. Price's restaurant, to the teachers of our town schools, in the latter part of the preceding year. The discussion in the school house was introduced by Mr. J. C. Morgan, Inspector, and was taken part in by various gentlemen, and awakened a lively interest in this all important subject. So marked was the interest evoked that not only was there a radical improvement in our school curriculum, but throughout the Dominion—and, indeed, the Mother Land as well—the most favourable comments were made upon it by some of the leading papers. Thus, you see, the good work goes on; and although we are not making much visible progress at home at present, we are, as our statesmen say, 'strengthening our position and influence abroad.' Among those who have so kindly assisted us in these meetings are: the Rev. R. N. Grant, the Rev. G. E. Lloyd, &c., &c., to whom the thanks of the Society are due. Twenty-four new members have also been added to our roll, all of whom, I am pleased to say, took the total abstinence pledge. At the July High School Entrance Examinations in this town, prizes, to the value of \$10, were offered to the three pupils making the highest number of marks in the subject of Temperance. The result was, however, somewhat disappointing, as only four took honours. To the winners have been presented the rewards, which were received with appreciation. I trust that next year this proceeding will stimulate in others the desire to know more of the evils of this accursed drink. At the recent meeting of the North Simcoe Teachers' Association in this town, a delegation from our Society waited upon its members, urging the necessity of temperance instruction in schools. The Association gave the delegation a patient and attentive hearing, and is hoped that the good seed there planted may bring forth fruit. A memorial

was also despatched to the Department of Indian affairs, respecting the sad drowning of C. Jacobs, a Rama Indian, while striving to cross Lake Couchiching under the influence of liquor, and a favourable reply received. You can see from this brief report that only the main points of interest have been touched upon, but, however limited our sphere of labour may have been, I trust it has not been without its due effect upon us, and that we, each and all, have been brought nearer to the footstool of our Divine Maker. In conclusion, let me say that all of us must have been, more or less, impressed with the marked increase of the drinking habit in our midst, and how needful it is for us to be 'Up and doing, for the day is at hand.'—'The fields are,' indeed, 'white unto the harvest.' Now, let me wish you all a happy and joyous year, and may the God of Light, Truth, and Love cast upon our Society His most gracious benediction, and as we enter upon a new year, and into the sacred duties of our magnificent new church, may we all be brought closer to our Heavenly Father; and also that countless numbers may, at the last day, rise up and testify to the good wrought to their immortal souls by the Orillia Church of England Temperance Society.'

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