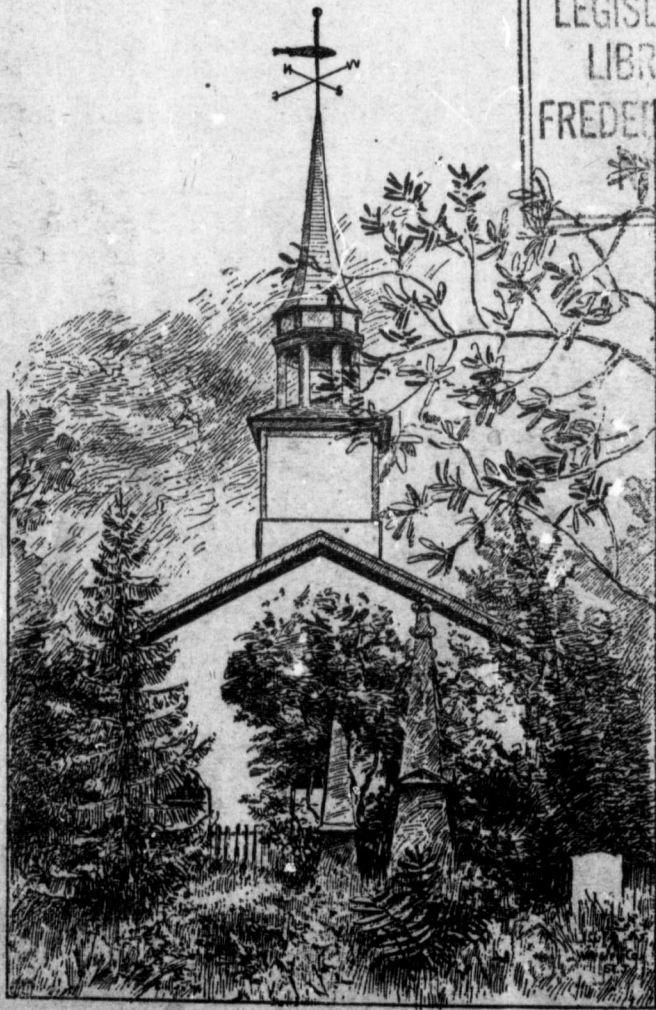


The Church Bell.

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ST. PAUL'S CHURCH, OAK POINT, GREENWICH.

FEBRUARY,

1900.

The Church Bell.

Vol. 2.

No. 2.

ROUND HILL, KINGS CO., N. B., FEB., 1900.

CHURCH OFFICERS.

INCUMBENT.—Rev. H. A. Cody, B. A.

WARDENS.—Messrs. D. Marley and A. L. B. McKiel.

VESTRYMEN.—Messrs. G. A. Fowler, Z. Richards, W. L. Belyea, D. Bogle, I. Pitt, A. G. Flewelling, H. B. Belyea, J. A. Richards, A. L. Peatman, C. C. Richards, I. Haviland, William McLeod.

VESTRY CLERK.—W. S. Belyea.

DELEGATES TO THE SYNOD.—Messrs. D. A. Richar and A. L. Peatman.

SUBSTITUTES.—Messrs. W. L. Belyea and G. A. Fowler.

ORGANISTS.—St. Paul's Church, Mr. B. D. Richards. St. James' Church, Mrs. A. L. Peatman. Evandale, Mrs. Ford Walton.

QUIGOU DI LIBRARY.

Miss Annie Speight has kindly presented the following books by George Eliott to our library :—

“The Mill on the Floss,” “Felix Holt,” “Clerical Life,” “Romola,” “Middle March,” and “Daniel Deronda.”

Mr. Thos. Lee of St. John very kindly sent us the following :—

“Famous Statesmen,” “The Biglow Papers,” “Silent Highways” and “Cathedral Cities of England.”

The following books have also been added : “The Hallam Succession,” “Gates of Eden,” “His Sombre Rivals,” “Under the Storm.”

QUEENSTOWN, QUEENS CO.

The first service was held in Queens-town on Monday, January 22nd, in Mr. S. L. Peter's Hall, which he has kindly placed at our disposal. He and Mrs. Thomas Scovil spared no pains in making the building suitable for Divine Service.

Mrs. Gilbert Merritt has kindly consented to act as organist, thus making the service bright and hearty.

The prayers of all are requested for the success of the services here.

YOUNG PEOPLE'S LITERARY CLUB.

The Young People's Literary Club has been quite successful so far, and has twenty-seven members. Each evening a carefully prepared repast is spread before the members. We see into the palaces of Kings and Queens in the series of articles on “Royal Families.” We listen to the legends of the Indians as told by Longfellow in “Hiawatha.” We travel with Aunt Samantha around the world. We laugh with Dr. Drummond as he tells us about the habitant farmer or “The Little Cure.” We listen to deeds of daring on sea and land and thrill with pleasure at Kipling's patriotic songs.

GATHERED IN.

On December 5th, Oscar Allen, youngest child of George A. and Jennie Speight, was taken to the Paradise of God.

Just one month before—to a day—the little one was admitted into Christ's church by Holy Baptism.

Short was its stay—but we feel the Father's work was done and He took the little treasure home.

“Safely, safely gathered in,
Far from sorrow, far from sin.
No more childish griefs or fears,
No more sadness, no more tears.”

GUILDS.

At the meeting of the Y. P. Guild, at Mr. Leverett Belyea's, February 2nd, the following officers were elected for 1900 :

President, Miss Ella Belyea ; 1st Vice-

CHURCH WORK.

We speak concerning Christ and the Church.

A Monthly Pamphlet of Facts, Notes and Instruction.

NEW SERIES. }
Vol. II. No. 1. }

Halifax, Nova Scotia, Feb., 1900.

{ OLD SERIES.
{ Vol. XXIV. No. 11.

TRINITY COLLEGE, TORONTO.

Trinity College, which may fairly be called our leading Church of England University, was founded by the celebrated Bishop Strachan, first bishop of Toronto. In the early part of the century there was a University in Toronto known as *Kildare* College, under the control of the Church of England, and endowed

The foundation stone of the new university was laid April 3rd, 1851, and the following January saw its completion and opening.

Since its foundation upwards of 3000 graduates, of whom about 400 are clergymen, have passed through Trinity College.

The university confers degrees by authority of Royal Charter—Arts,



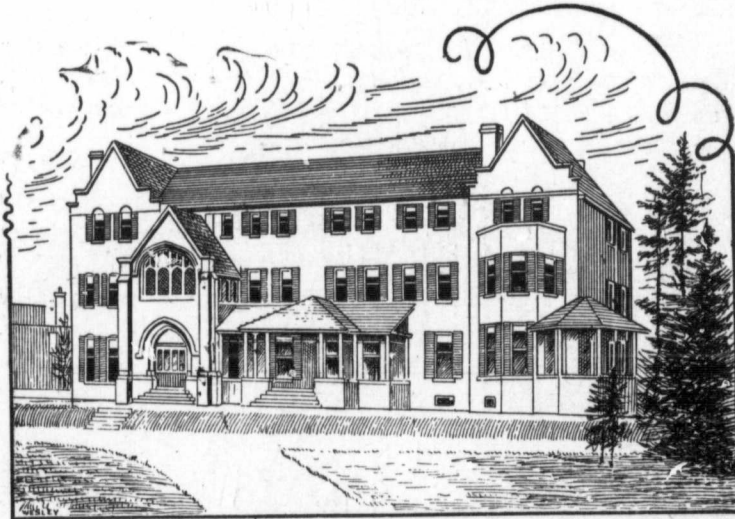
by the provincial government. On its secularization Bishop Strachan inaugurated a movement for the foundation of a purely Anglican university, which he carried to a successful completion after some years of hard unremitting work.

Medicine, Law, Music, Divinity, Dentistry, and Pharmacy, and has also a woman's residential university, known as St. Hilda's College, of which a cut appears in this issue, affiliated with it. The new building, erected in 1899, is the first of its

kind in Canada. Trinity, like our other church colleges and universities, is a residential university. No religious tests are required from any of its matriculants, except members of the Divinity Class.

Trinity College is a purely Church institution and belongs to the Anglican Church in the province of

sive preparations are now being made to fittingly commemorate the semi-centennial Jubilee in 1961-2, and a determined effort is to be made to place the institution upon a better financial basis. This should be well within the ability of the Church people of Ontario, who must now number something like 400,000.

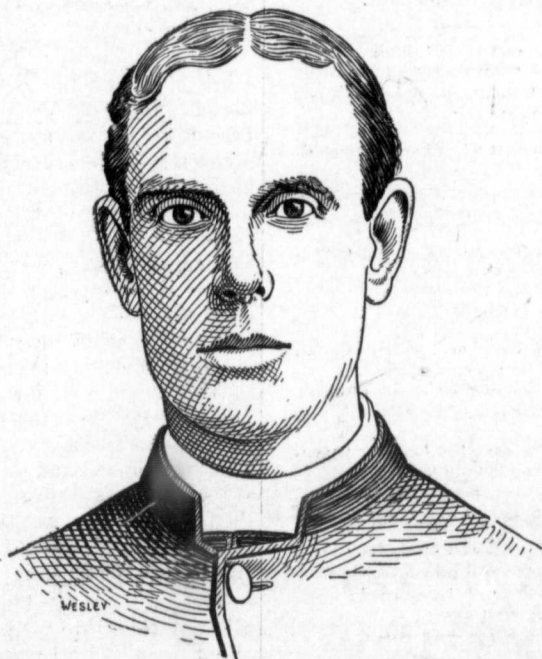


Ontario. All the six Ontario bishops are members of the College corporation, and each of them nominates four other representatives from his diocese.

The half century of its existence has been marked by steady progress, and the buildings have been considerably enlarged from time to time. There have been three Provosts: Revs. G. Whittaker, C. W. E. Body, and E. A. Welch, all men of marked ability. Exten-

Trinity College is the property of the whole church in the Province, and it has done and is doing a work which should irresistibly commend it to the liberality of the Church people of Ontario. Donations may be sent to Rev. G. F. Davidson, Trinity College, Toronto.

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When a man dies, for years the light he leaves behind lies on the paths of men.—Longfellow.



REV. E. A. WELCH, LATE PROVOST OF TRINITY COLLEGE, TORONTO.

Rev. E. A. Welch, who has very recently accepted the rectorship of St. James' church, Toronto, is a son of Rev. Andrew Welch, Rector of Woodchurch, Kent, England, and was born in 1860. After a distinguished course at King's College School, London, and at Cambridge University, he was ordained in 1884 by Bishop Jackson of London. He served as Domestic Chaplain, to Bishop Lightfoot of Durham, and was then appointed to the living of the Church of the Venerable Bede in Gateshead. In 1895 he received

the appointment of Provost of Trinity College, Toronto. St. James', Toronto, to which he has just been appointed by Bishop Sweatman, is the most important parish in the Canadian Church, and was formerly held by Bishop Sullivan.

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THERE are said to be fifty-five thousand children in London who attend daily the Board schools, and whose heads are crammed with knowledge whilst their little stomachs are empty of food! Speaking once upon the question of education Lord Brougham said:—"I look forward to the time, when every poor man will read Bacon." "I look forward to the time," his companion interrupted, "when every poor man will eat bacon." Feed the body discreetly and the mind will thrive.—*Truth*

TURNING TO THE EAST.

I turn to the east when I say the Creed,
And this for reasons three:
First, Holy Church doth practise it,
And she's a guide for me.

I turn to the east when I say the Creed,
For thence the rising sun
Thro' thousand circling months and years
His ceaseless course hath run.

I turn to the east when I say the Creed,
And our Redeemer bless,
"Who rose on our benighted earth
'The Sun of Righteousness."

I turn to the east when I say the Creed,
And look for my final doom;
For thence the sculptures seem to speak
The Righteous Judge shall come.

I turn to the east when I say the Creed,
My reasons I have given;
But not my eyes alone, my heart
Must turn itself towards heaven.

I turn to the east when I say the Creed,
And tell me now I pray?
Why any humble christian need
To turn another way.

REMARKS ON THE RUBRICS.

BY REV. J. LOCKWARD,
Rector of Clementsport, N. S.

It seems that it might be well to offer an illustration of each of the principles which are to guide our general remarks. The one principle is that the rubrics in one office of the Book of Common Prayer are not to be taken to apply to any other office; the other, that the Rubrics in no one office are to be taken as perfect in every detail—such details to be supplied from the original offices.

As an example of the first, we find in the Morning Prayer this rubric:—"Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him, both

here, and wheresoever else it is used in Divine service."

The question then is, does this rubric apply to the saying of the Lord's Prayer in any other office? Does it apply, for instance, to the say of the Lord's Prayer in the order for the burial of the dead? I know that the oracle of the evangelical churchman has quoted the above rubric as requiring that the Lord's Prayer at the opening of the Communion Office should be repeated by the people after the priest. This authority, however, is most unhappy in this argument, for the rubric immediately before the Communion Office distinctly and explicitly directs that "the priest standing . . . shall say the Lord's Prayer." There is then the express mention of the priest, and no mention of the people. In this case "omission is prohibition."

The rubric itself limits the application thereof to "Divine service." What then is "Divine service"? Some people consider and call the Holy Communion Office as the only "Divine Service," as the Holy Sacrament is the only Divine public service—Morning and Evening Prayer, being entirely human appointments. In this case then the rubric has no application to Morning and Evening Prayer. Others call all the Offices of the Prayer Book "Divine service," and this would give the said Rubric the whole field of the Prayer Book to govern and regulate. But what does the Prayer Book itself apply the term "Divine service" to designate? In the introductory section "concerning the service of the church" we there read of "the Common Prayers in the church, commonly called "Divine service." Now the "Common Prayer" can only be Morning and

Evening Prayer, and hence the rubric in question can only be taken to apply to these services.

In the Burial Office there is not any rubric immediately before the Lord's Prayer, and if the rubric we are discussing can be taken to apply to the saying of the Lord's Prayer in that office and place, surely it must be taken to apply as a whole, and not in part only. In this case both the priest and people must *kneel* as well as the people repeating the Lord's Prayer after the priest. It must control the *position* of the people as well as the *saying* of the Prayer.

As an instance of the other principle, we turn to the office for the public baptism of infants. We find there this Rubric:—"Then the priest shall take the child into his hands." But after he has done this and has baptised the child, there is not any rubric tell him, or directing him what to do with the child. There is the sad omission of a rubric, directing him to return the child to one another godparent, or to one of its natural parents.

Is this "omission" to be taken as "prohibition"? But all must admit that it is a piece of *lawlessness* and an *added ceremony* for even an archbishop and bishop, as well as for a humble and inferior priest or deacon to return the child there and then to the arms of anybody. Just suppose the persons who ought to receive the child back again from the hands of the priest, were to be sticklers for the rubrics, and to surprise the priest by saying you have no rubric directing you to return the child to anybody and we refuse to receive it from you. In that case if the priest would be guided by the principle of

the Lambeth decision in the matter of the Mixing of the Chalice, he must hold the child in his arms till the end of the office, and then carry it to the vestry where he can do any thing he likes with it without being guilty of an act of *lawlessness* or of an *added ceremony*.

In this instance common sense must be taken to make up for the absence of detail, and no doubt continued and unbroken previous practice would be allowed to govern the case.

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MEMORIAL OF DR. AMBROSE

A memorial window to the late Dr. Ambrose was dedicated at the morning service at King's College Chapel on the Third Sunday in Advent. The window is one of a historical series of leaders of the English Church, and represents Theodore, Archbishop of Canterbury, A. D. 668. It is beautiful in design and rich in colouring and reflects great credit upon the makers, Messrs. J. C. Spence & Sons, Montreal. Canon Maynard made the presentation in the name of the donors, and the dedicatory prayers were said by the President. Canon Vroom was the preacher, taking his text from the Epistle for the day, "*Moreover in stewards it is required that a man be found faithful.*" "By nothing" he said" was the ministry of John Ambrose more characterized than by faithfulness. He knew what it was to suffer opposition and misrepresentation—to have his good evil spoken of. There were times when he could have purchased more comfort and popularity by a compromise of principles, by prophesying smooth things, but he adhered unflinchingly

to what he believed was right, because he felt that he was not sent to please himself but to do the work of God.

When a movement was on foot to destroy the autonomy of King's College and move it to Halifax he set himself uncompromisingly against it, not from mere motives of sentiment, but because he believed that the maintenance of the college was a sacred trust laid upon the Church in these provinces and that to sacrifice it would be unfaithfulness of stewardship. And as he always stood ready, according to his ability, to defend and advance the interests of the college which he so dearly loved, so did he work unsparingly for the people committed to his charge and for the maintenance of true religion and justice.

Referring to the subject of the window the preacher said:—"It represents Theodore, first primate of the English Church, a man conspicuous for the faithfulness with which he discharged the stewardship committed to his trust. Before his appointment the Church of England consisted of disconnected missions, some of them *Roman*, under the jurisdiction of the Archbishop of Canterbury, and ultimately of the Bishop of Rome, and other, quite distinct *Celtic* missions, deriving their authority from Iona and afterwards from Lindisfarne. Difference of ecclesiastical usage and national jealousies hindered their harmonious working. But Theodore was identified with neither of these for he was a Greek, from Tarsus, the city of St. Paul. He was a man of learning and sound judgement, for he was 66 years old when he was appointed and was known as Theodore, the Philosopher. He was therefore peculiarly fitted to

weld together the disjointed elements of English Christianity into one national church, and this he did.

Though the separate Kingdoms of the heptarchy lived for over a century and a half before they were federated into one Kingdom, Theodore saw the various missions under his wise and statesman-like rule organized into one Church, under one primate and metropolitan. Dean Hook quotes the words of the Anglo-Saxon Chronicle. Before this the bishops had been Romans; from this time they were English', adding 'in other words this great man converted what had been a missionary station into an established church."

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WHAT the Bible is may best be learned from the Bible itself. Perhaps in our day we read too much *about* the Bible and too little *in* it. We should be less concerned to prove that it says what we have been taught to accept, and more concerned to let it speak directly for itself. Above all we should be prepared not only to believe certain things contained in it, but to act upon its teaching as a whole. What is wanted is to distinguish between essential Biblical truth and the dogmatic formulation of it. Not seldom when we imagine that we are contending for Revelation we are really only contending for our own interpretation of it. Let a man be honest with himself and with his Bible; let him accept if he will without any misgivings the canon that the Bible must be interpreted "like any other book," and his reward will be to find that by a reverent use of this freedom he becomes assured that the Bible is not like any other book.—*Rev. E. J. Hardy, A. M.*

NOTES ON PREACHING.

Henry Labouchere, the world renowned editor of *Truth*, thus delivers himself on the subject of written versus extemporaneous discourses. However we may differ from some of his statements in this paragraph, or rather from the way in which they are put, the opinion of such a remarkably keen, clear, unbiased thinker is certainly well worth knowing. If extemporaneous preaching be the sovereign cure for the religious apathy of the day, surely it is a remedy well within the reach of the clergy.

For my own part, while I cannot go quite as far as Mr. Labouchere, I am quite prepared to admit the substantial truth of what he says in the great majority of cases. Some of the most effective preachers modern Christendom has known have undoubtedly read their sermons, notably such men as Liddon, Farrar, Chalmers, Pusey, Scott-Holland, and others.

But there was and is behind these men a tremendous personal force. As has been said, men of this class would be listened to if they sang their sermons. The man, as I remarked in some previous issue, is stronger than his sermon. We who are average men preaching to average men stand in an altogether different relationship to our people. Our personality counts for comparatively little. We are one of ourselves.

And what we say, and how we say it, will be received and judged severely on its own naked merits.

One quite frequently hear it said of some feeble extemporaneous preacher, "what a pity so and so doesn't read his sermon," and most of us take for granted that a good written sermon is always preferable to a bad extemporaneous one. But Mr. Labouchere, than whom no living man probably has a wider and profounder knowledge of the world, seems to think the opposite. According to him any kind of extemporaneous sermon is better than a written one.

This is what he says, which like everything he does say, is well and forcibly put, and worth reading.

The modern sermon is a byword—a thing openly ridiculed. Parsons are chaffed about it to their faces. For one man who can make any impression on his audience, or even hold their attention for a quarter of an hour, there are a hundred who, if they are listened to at all, are listened to only with listlessness and apathy and a scarcely concealed desire for escape. Why is this? Simply because the sermon is written and read. Not one in a thousand of such discourses is worth listening to. They are dull, commonplace, and generally verbose essays on a perfectly familiar theme; and they necessarily induce boredom. Parsons will tell you that they cannot deliver an unwritten discourse. That is generally because they never tried and have never been taught. There are few men who could not speak for ten minutes on a familiar

subject if they gave their minds to it—especially with every opportunity for preparation and no chance of interruption. The man who cannot do it should not be allowed to enter a pulpit. A five minutes' speech, however unpretentious, rough, or even halting, is listened to with more attention, and makes more impression, than half-an-hour's reading of the most learned, thoughtful, and polished essay. Politicians know this and act upon it. Why do not parsons?

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A NECESSARY EVIL.  
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Controversy in itself and apart from its results may be an evil. But it is a necessary evil. Truth is thrashed out by controversy. People in a sentimental sort of way often deplore controversy. But it is after all the only way we have of getting to the bottom of things. Surgical operations are very painful things, and we would be a vast deal happier without them. But they must be accepted. So religious controversy hateful as it is in its nature, must be accepted as a necessary and indispensable part of our moral training. Controversy is the greatest of all enlighteners. It is the fuller's soap and the refiner's fire. Progress—political scientific and social—would have been impossible without it. Every inch we have gained represents bitter and protracted controversies. The same law applies to religion. Men are not moral machines. The truth can be sifted out and preserved only by controversy. Controversy is certainly not to be sought. Nor is it to be avoided when vital principles are at stake. A man may decline controversy on minor questions of ritual, doctrine,

or practice. but when the fundamentals are called in question he is bound to take up the challenge. The marvel is that thoughtful men cannot see this, and will persist in talking so much shallow nonsense about the "squabbles of theologians." What about the "squabbles" of politicians, of scientists, of doctors and lawyers, and all the rest of mankind. The real (and the only) evil of controversy is the spirit and style in which it is too often carried on. But this is by no means peculiar to religious controversy.

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SPECULATION and gambling, said Archdeacon Diggle at the London Church Congress, were not synonymous terms. All gambling was speculation, but all speculation was not gambling. Gambling was not a necessity of human life; speculation was. In commerce, indeed, he did not see how any traffic, even of the simplest kind, could be carried on without some degree of speculation. And if some degree of speculation, some measure of dependence on probabilities, necessarily entered into transactions of the simplest kind, it manifestly could not be eliminated from those of a more complicated character. Nor was such elimination even desirable. For without the vitilizing breath of speculation, not only would most trades perish, but much industrial enterprise would die still-born. Even speculation in "futures" (as they were called) was not wholly reprehensible. Speculation, too, in shares and stocks sometimes worked salutary results.

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No man ever did a designed injury to another but at the same time he did a greater to himself.—Home.

## SHREDS AND PATCHES.

We Church of England men need to pray with the old Presbyterian minister, "Lord gie us a good conceit o' oursells." We haven't half enough a good conceit of ourselves. We do comparatively nothing because we are afraid to try. There are some people who are not born to be drowned, for the simple reason that they fear the water too much ever to venture into or upon it.

The Church of England in Canada will apparently never make any great failure upon the same principle. He who never climbs, never falls. We are saturated with pessimism. We have no conceit of ourselves. As the old hymn expressed it, "we stand shivering on the brink and fear to launch away," while others on all sides of us are dashing into the water and reaching the other side.

There is one thing the Church or England at all events excels in, and distances all competitors. She can always find admirable reasons for standing still while others go ahead. that is in the person of her rulers and representatives, and "general officers." As for the rank and file they are I suppose like the rest of mankind waiting for some one to lead them, But as some one has said, "our leaders don't lead us."

Take the case of this Twentieth Century Fund. The Methodists

have made a bold plunge, and have already raised half a million in hard cash. The Presbyterians have followed suit, and have waded in, but we still hang back full of doubts and fears. What others are doing it is impossible for us to do. Our people are apparently made of inferior stuff to their Methodist and Presbyterian brethren. It is no use asking them. In fact it is hardly worth the trouble.

A church like a man is just as rich as it feels. And the Church whose rulers are forever making a poor mouth, and crying *non possumus* will always remain miserably and pitifully poor. Our people are poor, and do poor mean things, because they have been systematically taught to feel that way.

I have lately been reading that very remarkable book by Professor Wyckoff, "The Workers." If you don't read another book between now and Easter, my advice is read it.

Professor Wyckoff undertook to work his way from the Eastern States, right across the Continent to San Francisco, and to entirely support himself by manual labor, so as to gain some practical knowledge of what is rather vaguely, called "the labour problem." He started off apparently quite penniless, and for the next two years depended wholly and solely upon what he could earn.

His experiences seem to have comprehended nearly all departments of "unskilled labor," and included among other things, hotel porter, farm laborer, lumberman, factory hand, ostler, odd jobber, and miner. At times he experienced severe privations, and more than once slept out in the streets of Chicago, and once or twice in the police station. He made a close personal acquaintance with cold and hunger, and tramped hundreds of weary miles across mountain, prairie and rough country roads, often sleeping in barns, etc.

The book is exceedingly well written, and the attitude of the writer towards religion is evidently that of a devout and orthodox believer. From much of his language we might imagine him to be a churchman.

One fact his experience unmistakably establish is the comparative ease with which employment in the rural districts as contrasted with the cities, is obtainable. No one in the country apparently remains unemployed but by his own choice or fault, while in Chicago on the other hand vast masses of people willing and eager to work drag out a miserable existence, scarcely more human than that of the pariah dog that lives by chance scraps and offal.

"Back to the land," here as in England and I may add in Canada,

would seem to form the main solution of the "labor problem." As long as people herd together in the great centres, in cut-throat competition for employment, there is bound to be suffering of a kind and extent that almost makes one despair for the future of our civilization and race.

Another remarkable book of a different type is "David Harum." There has been nothing like it since Halliburton's Clockmaker, which in construction, raciness, and absolute fidelity to life it very closely resembles. Like it I predict it will become a classic. "David Harum," like "Sam Slick," is not a person, he is a type. We never met a man exactly like him, but we never met a "Downeast Yankee" in our lives who hadn't something of Sam Slick or David Harum about him.

#### TALKS ABOUT THE PRAYER BOOK.

After the Psalms comes the First Lesson. The word "lesson" here means a "reading." These selected "readings" are so arranged that the whole Bible, *i. e.* both Old and New Testaments, is gone through in the course of the year. When I say, "gone through," I don't mean of course that the whole Bible is read through, but a continuous course or chain of readings is followed, which gives a synopsis of Bible history and teaching.

We get in these courses of Old and New Testament readings the pith of the Holy Scripture.

These lessons are read without note or comment, and so besides being a means of instruction, the solemn reading of God's Word in the House of God is in some sense an act of worship. This is why they are followed by the Canticles, or songs of praise. By immediately rising and praising God at the conclusion of each lesson, we proclaim our gratitude to Him for His unspeakable gift, and set forth His praise. Thus the reading of God's Word becomes an act of adoration.

Before the Reformation from three to nine lessons were read at Mattins, and a canticle or anthem was said between each of them. But the Reformers, without reducing the quantity of Scripture read, reduced the number of the portions. They rightly considered that the continual interruption of the reading of God's Word with anthems did not tend to edification.

Objections have been made to our practice of reading the Bible without comment. It has been asked, "why don't the clergy explain the Bible as they read it." The reply to this objection may be gathered from what has been already said. The reading of God's Word in this part of the service is an act of worship. The Church goes on the

principle of "a place for everything," and does not mix up worship and instruction.

After having duly worshipped God which is our first duty, we then receive instruction out of God's Word. A very useful plan may here be suggested to the clergy, of explaining briefly, just before the sermon, any special points that may have presented themselves in the lesson for the day. I don't mean the giving of a commentary on the lesson, but the dealing with, in very few words, of some particularly knotty point, or the elucidation of some phrase or expression which unexplained might lead to some misapprehension on the part of some members of the congregation. This of course would not always, or indeed often be necessary.

I must confess to a strong dislike, not unmingled with contempt, for that much quoted proverb, "Charity begins at home." It has been and is so often used, to palliate so much that is absolutely unchristian. It is a mean sneaking kind of proverb. Charity does not begin, it ends at "home." We save ourselves, and find our happiness, in saving and seeking the happiness of others. This proverb isn't even half true, and it is directly or indirectly responsible for innumerable shirkings of our manifest duty to others. It is the loophole through which thousands have crawled out of their plain and honest obligations.

A SHORT HISTORY OF THE CANADIAN  
CHURCH.

In 1875 the Diocese of Niagara was set off from Toronto. It comprises what is known as the Niagara Peninsula and several adjacent counties, with Hamilton as its see city. It is the smallest and most compact and easily worked of all our Canadian dioceses. Besides the city of Hamilton which is a place of nearly 50,000 inhabitants, it contains the cities of Guelph and St. Catharines, and a large number of populous towns and villages.

Archdeacon Fuller, Rector of St. George's, Toronto was the first bishop of Niagara. Although not in any sense a brilliant man, Dr. Fuller, who at the time of his appointment was sixty five years of age, faithfully and efficiently discharged his duties until his death in 1884.

He was succeeded in the same year by Rev. Charles Hamilton, Rector of St. Matthew's, Quebec, a graduate of Oxford, though a native born Canadian. Bishop Hamilton is a member of a family profoundly and deservedly respected in the Ancient Capital, and a brother of the late Robert Hamilton whose splendid and judicious benefactions to the Church in the diocese of Quebec and the Dominion generally, will be remembered by most of our readers.

In 1896 Bishop Hamilton was elected to the newly formed see of

Ottawa, and was with the consent of the House of Bishops translated thereto. A man of singular administrative ability, of profound personal piety, and rare charm of manner, he has proved himself a true Father in God, and has won the love and affection of his clergy to an extent that far transcends official or ecclesiastical relationships. He is doing a brilliant work in the diocese of Ottawa.

The present bishop of Niagara, Dr. J. P. DuMoulin, was formerly Rector of St. James', Toronto. He is a graduate of Trinity College, Dublin, and an Irishman by birth.

The total strength of the Church in the Province of Ontario according to the last census (1861) was about 300,000. It must be now in the neighborhood of 400,000. The present population of the Province may now be estimated at about two million.

There is pressing need for the subdivision of the two dioceses of Toronto and Huron. Considering the fact that this was found feasible in the case of the comparatively poor diocese of Ontario, no reasonable impediment to the accomplishment of this devoutly to be desired forward movement appears to exist. These two dioceses include by far the wealthiest region in the Dominion, and what was reasonably easy in the case of the diocese of Ontario,

should in their case be a very simple matter. As it is, the work of the Church is being seriously retarded by the utter inability of any two men to exercise anything approaching efficient episcopal oversight. The population of these two dioceses is according to the census of 1891, 1,400,000.

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THE CHURCH IN AUSTRALIA.

The following statistics given by the Bishop of Tasmania to his Synod, will be of exceeding value to the Australian Church, and not without interest to her well-wishers in England. "The entire population of Australia and Tasmania is computed at 3,982,000; our parishes and districts, 864; clergy, 863. Churches number 1,708; other buildings for worship, 1,426. That is nearly four places of worship apiece over the whole area; surely it is heroic work. Lay readers, mostly unpaid, 1,044; outnumbering the clergy—otherwise the clergy would expire, and the Church too. The average yearly confirmations are 10,350, and baptisms, 30,000. The Sunday-school children, 144,000, and their teachers, 11,500. The total yearly revenue of the Church from all sources is about £340,000. Compare that with what we do for the evangelisation of the world, and do more for the latter cause. Communicants are returned as about 85,000. You will like to know also how many have been ordained out here in the last five years; about 223, including deacons and priests. Of these I calculate that 111 were deacons. Three dioceses—Sydney,

Melbourne, and Ballarat—contribute 98 ordinations out of 228. On cathedrals we have spent £311,000. Let no one call it waste. We may say that money spent on great and beautiful central churches is, as Dr. Morgan Dix said of the cost of the New York Cathedral, "the strongest protest that could be made against the selfishness, covetousness, and greed of the day; yea, moreover, against that spirit which says that religion is losing hold on men." But what are the defects which my statistics show? Ponder over these. The column of deaconesses and sisters have ominous blanks. The total, including both, is twenty-nine, and a dispassionate and calm view of our church life impels me to say that we sorely need the devoted, skilled, and lifelong service of women organized on lines suited to our characteristics."—*Church Times*.

The Church of England is numerically the leading religious body in Australia, numbering about 35 per cent.

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LORD HALIFAX, speaking at Huddersfield of his thirty-six years' experience in Church matters, said he had been always hearing of a crisis and impending destruction, "but all the talking, agitation and fears came absolutely to nothing. Things went on improving, the work of the Church was advancing by leaps and bounds. . . . There was only one secret of real Church life, and that was that the members of the Church should live up to their professions" The very humblest and poorest member of the Church who did that, did more than the most influential, wealthy and powerful speaker.

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REV. R. F. DIXON,

"EDITOR, CHURCH WORK,"

WOLFVILLE, N. S.

HALIFAX, N. S., FEBRUARY 1900.

OUR recent reverses in South Africa, bitter and humiliating as they have been, must not be regarded as an unmixed evil. We have of late years been living too much on our reputation, and have been far too much disposed to assume our own overwhelming superiority to every other race. We have had a rude awakening, not to the fact of our own inferiority, but to the folly of our overconfidence, and to the fact that we must pay the same price for success as did our ancestors.

NATIONS no more than individuals can live on their pedigree. Mingled with this widespread and most

salutary growth of imperial and patriotic sentiment that during the past few years has manifested itself in every corner of the Empire, has been a tendency to boastfulness, and self-glorification. These reverses have been a blessing in disguise. They have put us on our mettle. They have demonstrated in a most striking manner the solidarity of our widely sundered Empire, and they have reminded us that we haven't a monopoly of all the strong virile virtues.

THERE is no doubt something in the very common complaint as to the multiplicity of appeals for money, one so often hears. It is not so much the amount of money asked that constitutes the grievance, but the continual askings, and the consequent perplexity, it is claimed. And undoubtedly there is ground at present for this complaint.

INFINITELY more would be raised and infinitely easier, if we could only reduce the number of our appeals, and put the raising of money on a businesslike basis. There are far too many free lances with roving commissions, following each others heels, and crossing each others paths.

It goes without saying that all money for the Domestic Mission work of the church, should be paid through the Domestic and Foreign Missionary Society, and all "depu-



tations" who come to stir up the parishes, should go upon this plan.

As it is we have every man "fighting" for his own hand," and people are perplexed and eventually hardened by these conflicting appeals. The Canadian Church probably raises the least for its domestic mission work with largest amount of begging, of any religious body in the country.

WE are rejoiced to learn that Rev. Thos. Geoghegan, of Hamilton, Ontario, against whom a serious charge was made and who in consequence was suspended for seven years by the Bishop of Niagara, has, on an appeal to the Bishops of the Province been completely exonerated. Mr. Geoghegan, or Father Geoghegan as he is commonly called in Hamilton, has done a work in that city to which we cannot begin to do justice in this short article. His work has embraced the building of churches, the founding of a Home for Incurables, and a vast deal of philanthropic work among the criminal and outcast classes. The bishops of Toronto, Ottawa, Ontario, Fredericton, and Quebec were present and the decision was unanimous. The whole church will rejoice at this triumphant vindication of one of her most faithful and devoted sons.

THE first lesson of practical Christianity we learn is to forget—ourselves.

## OUR EXCHANGES.

An old friend in a new and vastly improved dress comes to us in the shape of the *Homiletic Review*, Funk & Wagnalls, New York. The modest little magazine of fifteen or eighteen years ago has grown into a monthly of imposing bulk and admirable get up. The January issue contains among other things, "Preaching and Preachers," by Rev. Dr. Johnson; "Protestantism and Romanism" as factors in civilization, by Professor Schodde; Sermons, by Rev. Professor Muller, Berlin, Dr. Reid, Calcutta, and other noted divines; Homiletic Notes for the preparation of sermons, and a vast number of short, pithy, suggestive articles, invaluable to the parson in the work of the study and parish. To the clergyman whose means will not allow of the purchase of many books, and alas their name is legion, or whose pressing engagements preclude the possibility of deep and prolonged study, the *Homiletic Review* comes as a friend in need and a friend indeed.

*King's College Record* for December contains a good deal of college news; a well written life of Sir Wm. Dawson, by Professor Kennedy; a sketch entitled "Love and Duty," by Rev. A. P. Shatford, and the conclusion of a prize essay by Rev. C. W. Vernon on "the Evangelical Movement viewed in the light of the Prayer Book and Articles," a most instructive, lucid, and impartial presentation of the case at issue between the two great historical parties in the Church.

The *Cape Church Monthly* for December is just to hand. It is a brightly written, ably edited pub-

lication and contains much information as to the work of the church in that painfully interesting portion of the Empire, as also a powerfully written leader entitled "Is not the War a Judgement," which only lack of space prevents us from reproducing in this issue

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SACRAMENTALISM.

—
BY REV. E. P. HURLEY.

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II.

But let us look at the question for a moment from the side of common sense, and from the point of view of the infinite mercy and goodness of God. To look at it from this point of view it will be necessary to state some principles laid down by the Reformed churches, and with which, when not pressed too far and duly understood, our church is, I think, heartily in accord.

Regeneration is a complete change wrought by the Holy Spirit, in the intellect, will, and heart of man. The will of man contributes nothing to this change but remains passive, while the Holy Spirit does the work. As Lazarus who was physically dead could do nothing to prepare himself by his own powers for the reception of physical life, so the man spiritually dead in sin can do nothing to prepare himself by any powers within himself, for eternal life and spiritual renovation; cannot even by an act of his will turn permanently to God unless he be first freed from the death of sin, and vivified by the Holy Spirit. Regeneration is therefore entirely the act of God. The soul is passive in regeneration and therefore it is not an act which the sinner can be brought to perform by argument and

moral persuasion. It is an act of omnipotence and therefore it is immediately efficacious where the subject is disposed, for nothing can resist Almighty power. Regeneration is not conversion, for conversion is an effect of regeneration. Until the soul is regenerated the will can never turn effectively to God, and therefore no abiding moral change can ever take place in the outward life. When this change has been wrought on the faculties of the soul, then the will becomes active in spiritual discernment, and must henceforth cooperate with God in all good works. But until this new principle of life shall have been communicated, it will be impossible to lead a holy life, for the soul dead in sin has no power to fulfill the words of the Book of Proverbs, iv. 18: "The path of the just is as the shining light that shineth more and more unto the perfect day."

"When the scriptures," says Hodge (Systematic Theol. vol. iii. p. 33) "declare that men are spiritually dead, they do not deny to them physical, intellectual, social, or moral life. They admit that the objects of sense, the truths of reason, our social relations and moral obligations, are more or less adequately apprehended; these do not fail to awaken feeling and to excite to action. But there is a higher class of objects than these, what the Bible calls "the things of God." "The things of the Spirit," "The things pertaining to salvation."

These things although intellectually apprehended as presented to our cognitive faculties, are not spiritually discerned by the unrenewed man. A beautiful object in nature or art may be duly apprehended as an object of vision by an uncultivated man, who has no perception of its

aesthetic excellence, and no corresponding feeling of delight in its contemplation. So it is with the unrenewed man. He may have an intellectual knowledge of the facts and doctrines of the Bible, but no spiritual discernment of their excellence, and no delight in them. The same Christ as portrayed in the Scripture is to one man without form or comeliness that we should desire Him; to another He is the chief among ten thousand and the one altogether lovely; God manifest in the flesh whom it is impossible not to adore, love, and obey.

This new life therefore manifests itself in new views of God, of Christ, of sin, of holiness, of the world, of the Gospel, and of the life to come; in short of all those truths which God has revealed as necessary to salvation. This spiritual illumination is so important and so necessary and such an immediate effect of Regeneration, that spiritual knowledge is not only represented in the Bible as the end of regeneration (Col. iii. 10; I Tim ii. 4.), but the whole of conversion which is the effect of regeneration is summed up in knowledge."

Now if these things are so, when would our common sense and our ideas of God's mercy, goodness and justice suggest that the burden of sin should be removed and the marvellous change comprehended in regeneration be wrought in the soul? At our starting out in life, or at some indefinite point of time along the track of existence? Surely it does seem somewhat inconsistent to exhort an individual to lead a holy life and yet not be able to comfort him with the assurance that he can do so, because at some particular time of his life he has been regenerated and renewed in the faculties of his soul.

He might reply and say, it is not a question of will with me, but simply a question of power, and I have not the power unless you can certify me of my regeneration in the past. Hence Calvin, (Instit. iv. xvi. 17) at first maintained against the Anabaptists that infants were fit recipients of the sacrament of Baptism because they could not be saved without being made regenerate.

"It is clear" says Calvin, "that infants who are saved must first be regenerate. For if they bear a corrupt nature from their mother's womb they must be purged of it before entering God's kingdom where nothing entereth polluted or defiled." It is true he afterwards departed somewhat from this doctrine maintaining that elect infants dying before the age of reason whether baptised or not, were certainly regenerate, but that baptism if administered was given not to make them sons of God but to receive them into the Church. In any case we might again ask, why may not that be done in and through the sacrament which is admitted to be done without it? For Luther, though he denies or sometimes seems to deny, that Baptism takes away sin, yet maintains that in the case of infants, there is no need of faith, and it is with infants we are specially concerned here.

The Catholic Church therefore has always taught that infants are fit subjects for regeneration, but in the case of adults she has ever required the exercise of repentance and faith, or cooperation with God's actual and preventing graces, before the Holy Spirit destroys sin in the soul, imparts the principle of a new life, and infuses His sanctifying grace. In their case she does require conscious

acts of the will, and no sacrament however validly administered avail-eth them aught without it. I say—however validly administered, be-cause a sacrament might be validly administered, and yet not be efficacious on the soul of the receiver. The sacrament is validly administered when the proper person duly applies the proper matter and form. In the case of infants the sacrament of Baptism must be always efficacious when thus duly administered. In the case of adults it is otherwise for they must be duly disposed in heart and will, otherwise the sacramental effects do not follow there and then, and in the case of baptism which can be given only once, must remain suspended awaiting this due preparation of mind and heart, when, theologians tell us, the sacrament again revives to produce its effects.

NOTE.—When I say that the soul is passive in regeneration I mean only to imply that, in the case of adults, if any moral influence were exercised on the will before administration of Baptism to which it responded, such influence and such response were no integral part of the regenerating principle. In the Roman Catholic teaching on the Lord's Supper, though Christ the *origo et fons omnis gratiæ* passes with the elements into the body of the communicant, yet the unworthy receiver derives no spiritual benefit, but only greater condemnation.

ACCORDING to official returns, the percentage of the various denominations in the British army is as follows :—

Church of England	68.9 per cent
Roman Catholics (chiefly Irish) ..	17.4 "
Presbyterians, (chiefly Scotch) ..	7.2 "
Wesleyan	5.4 "
Other Persuasions	1.1 "

If Irishmen and Scotchmen are excluded from the calculation, it will be found that 90 per cent.—*i. e.*, 140,920 out of 159,475—belong to the Church of England.

We may form from these figures in the absence of a religious census, a very fair idea of the strength of the Church in England.

WE hear a good deal nowadays of the decline of the pulpit, the failure of the Church to reach the masses, and the rest of the familiar jeremiad. How much of this comes from those who do not go to church and do not let themselves be reached is a curious speculation. But Dr. MacArthur, a distinguished Baptist preacher of New York, assures his people, we think with entire reason, that the ecclesiastical pessimists are wailing before a bogey of their own invention. At the beginning of our century the census showed that men who might be called members of Evangelical Churches numbered seven in a hundred of the population. Now they number twenty-three, more than three times as many. *N. Y. Churchmen.*

It is an utter impossibility to catch cold if the surfaces of the body are kept at an even temperature. The trouble may be from without or it may be from within—that is, by not being either properly or sufficiently clad; by not having perfect circulation, or by not eating such food as is needed to furnish the required heat of the body. The chilliness you experience in the winter arises from one of two causes: first, lack of sufficient carbonaceous food; second, poor circulation, possibly due to the lack of exercise. —*Ladies Home Journal.*

The late Archbishop of Canterbury used to say that it wasn't "high" or "low" churchmen we needed but "deep" churchmen, *i. e.* churchmen whose churchmanship was not a matter of whims and prejudices, but conviction; men whose churchmanship was more than skin deep.



PROMINENT CANADIAN LAYMEN.

IV.—EDWARD JENKINS, PETROLIA,
ONTARIO.

Born at Whins of Milton, Scotland, 1840. This village is about a quarter of a mile from "The Borestone," where Robt. Bruce raised his standard previous to the memorable battle of Bannockburn, in 1314. After engaging in commercial pursuits in Stirling and London, Mr. Jenkins came to Canada in 1869 and took an important position in the Petrolia Oil Company. He has since resided in that town. Since 1881, Mr. Jenkins has been a member of, the Synod of Huron, and has

taken a very active part in its deliberations. He has also served as a member of the Provincial and General Synods in the formation of which last named body he took an active and prominent part. Mr. Jenkins takes very broad views as to the work to be finally accomplished by the General Synod. He looks forward to the real, (and not nominal,) unifications of the Church, through its agency, in the matter of diocesan beneficiary funds, the support of diocesan colleges etc. He is also a strong believer in the permanent diaconate. A powerful, and luminous speaker, with the knack of putting things in a peculiarly direct and forceful way

he is a useful and honored member of the synod of which he has been nearly twenty years a member.

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 WISE AND WEIGHTY WORDS.

The following memorial signed by a large number of leading Churchmen, including Canons Gore, Scott Holland, Newbolt, Rhodes Bristow, Dean Luckock, Professor Sunday and others, has been presented to the Archbishop of Canterbury relative to his recent ruling on the incense question. With the general principle laid down in the memorial we are in hearty accord. New wine cannot be put into old bottles. A consistent and impartial enforcement of the Elizabethan Act of Uniformity, would rend the Church to pieces. Under its provisions the singing of hymns is illegal. Mutual toleration, within the widest possible limits is the only hope of the Church of England. When will people learn that their way in matters non-essential is not the only way?

"We, the undersigned, being members of the Church of England in holy orders, and keenly desirous that the lawful disciplines of the Church should be effectively asserted over its members and loyally obeyed, venture, for that very reason, to represent to your Grace that, however clearly it may seem to us to be the duty and the wisdom of those clergy whose ritual is touched by your Grace's recent ruling, to conform to its requirements so far as they are desired to do so by their Dioceses,

we are, nevertheless, compelled to regard with the gravest anxiety the rigid interpretation given in that ruling to the Act of Uniformity of 1559, as continued in 1662—an interpretation which would, we fear, go beyond the matter immediately under decision, and which does make even so minute an usage as the saying of 'Glory be to Thee, O Lord,' before the Gospel, in the strict sense' illegal.

"We humbly submit (1) That neither the Elizabethan, Jacobean, nor yet the Caroline Bishops, whether before or after 1662, considered themselves to be thus stringently confined.

"2. That there were many important details, some of which were afterwards specified by rubrics in 1662, which were continuously practiced, and, in some cases, enforced without any rubrical under direction the Elizabethan Act.

"3. That the common law and usage of a Church should be always considered in their place by the sides of the Statute Law. "And we most earnestly plead that, in view of the complete change of circumstances which has taken place since the passing of the Acts, and in justice to the Church, engaged in an immense and many-sided work which is bound to depend largely on enterprise and experiment, the interpretation given to the rubrics should be as wide and free as their language will reasonably permit; and that a stringent uniformity, however impartially enforced, is the last thing which the needs of the day require.

Commenting on the above the *Guardian* says, among other things:—

"We may add to the reasons here enumerated the hardship that must inevitably be caused by a literal interpretation of statutes more than three centuries old, when the law making power is in abeyance. It is sometimes asked what would be thought of officers in the army who treated the commands of their superiors in the manner in which the commands of the Bishops have been treated by a few—a very few—of the clergy. But what, we may ask, would be thought of an army which was governed by regulations the youngest of which was made in the reign of Charles II.? We venture to say that if this had been the case with the army, and there had been no present means of bringing those regulations into accord with modern wants, either the policy of the military authorities would have been to give them the widest meaning that the words could possibly be made to bear, or adherence to the strict letter would have been followed by grave military disasters. A rigid interpretation of the law is only safe, and consequently only wise, when an amendment of the law can be obtained the moment that it is found necessary."

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 AN OLD SUBJECT IN A NEW LIGHT.

The following speech of Canon Gore, constitutes one of the most striking arguments in favour of Foreign Missions ever presented. We owe to these native races the imparting of Christianity as a twofold debt, first as having annexed their territory and assumed the lordship over them, and secondly because we have made the practice of their old religions in their integrity impossible, and are therefore sacredly bound to give them something in return.

"Canon Gore then proceeded to attack the man who sits comfortably at home, and says that "missions are not much good, far better leave the heathen alone to their own religion." He said that this is impossible, because, with the best intentions, wherever we go inevitably go to *destroy*. That was an indisputable fact.

Let them look at what we have done in Africa. The native tribes had their code of ethics, imperfect indeed, but there it was. Their laws were severe, the chief had absolute power of life and death, and they were bound together in a strong allegiance to chief and tribe. We destroyed all that; their occupation was fighting and at least it made them men; we took that away and turned them into idle loafers; we took away the chief, power of life and death; we upset everything. We relaxed their old allegiance, and all their old ideas of duty: we introduced spirituous liquours, and corrupted them with other vices. We left them worse than they were.

2. See what is going on in India. We found caste with all its rules, its customs, and its time-honoured priesthood, sent, as they believed, from the gods. We were breaking it all up with our civilization. We introduced schools, universities, examinations; we mixed them all together in trains and trams, and so the distinctions of caste are inevitably broken down. And behind all their customs and rules there was a strange philosophy, which we Europeans could so little understand. We put manuals of science into their hands, we upset their whole system, and threw

their philosophy to the winds. We destroyed, and, therefore, we could not leave them alone, unless we could persuade Europeans to stop away. Our Empire was everywhere a destructive agency. How should we stand before the bar of God? Should we not be guilty, beyond all guilt, if we allowed this to be the record of our Empire? How could we put a new heart into a country? Justice of administration always followed our Empire, but it would not create a new conscience. Magistrates and policemen were excellent things, but they scarcely warmed your heart. If we destroyed, what were we going to put in the place of what we destroyed?

3. It was said, "Missions do very little." Let them read Mr. Eugene Stock's history of a hundred year's work, and they would find it to be the record of as fine a piece of British effort as anything that had been done amongst our Empire builders. It was, of course, a slow work. We ourselves took a long time to become converted. Let them think of one conversion at home, and all it meant. To convert an Englishman was a serious work. Conversion meant a change of heart a new point of view, a new character. It was necessarily slow. And to convert a heathen did not mean to put on a veneer of Christianity, it meant a great change of the man. There was no escape from the argument, if you destroyed, you must build.

Lastly, the speaker showed how we had the power to replace where we destroy. We had the power because we had these twin truths — (a) The Brotherhood of Humanity. God had made "of one blood all the nations of the earth." We were

one race, one blood, and the fundamental religious wants of all men were one. (b) The Unity of Truth. Men must be brought into unity under the "One Name,"—the One Name which would bring them out of the darkness and twilight into the light of truth.

WELCOMING "KICKERS."

Be very careful about receiving "kickers" from other denominations. Some clergymen and church official welcome such people with open arms, and give them the chief seats in the synagogue, and not infrequently press them to become office holders. You cannot do a more injudicious and dangerous thing. Such people are as often as not dear at any price, and rediculously and monstrosly dear at their own. They have left their own denomination because they could not get their way in everything, and their departure has been a gain rather than a loss. Their former co-religionists have felt like saying, "only stay away and everything will be forgiven." If they come to you keep them in their proper place. Don't let them imagine that you have been pining for their patronage, and that their advent is going to give the Church a new lease of life.

A RECENT writer has said "A society with no ideal but self preservation is doomed to dissolution." How perfectly this sentence "hits off" a church that has lost the missionary spirit.

"SUPPORTED by voluntary offerings." Is not this term "voluntary" sometimes misapplied, or used in a misleading sense. People use the term "voluntary" as if it implied that giving to God's cause was purely a matter of choice, as if there was no compulsion whatever in the matter. Certainly there is no human compulsion, no state compulsion for instance. But are we not under a higher form of compulsion. "The love of Christ" says the Apostle, "constraineth" (or compels) us." Are we not as sacredly bound to give to God as to pay any other debt. Strictly speaking there is nothing "voluntary" about giving. We don't talk of a man "voluntarily" keeping the Ten Commandments. He keeps them as a duty, because he is "bound," as the Prayer Book puts it, to do so. Likewise is it in regard to giving. It stands on exactly the same level as any other duty or virtue.

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THE service of Christ is a reasonable service. Christianity is sanctified common sense. It is, to use a much abused and often misapplied expression, to make "the best of both worlds." Men fail often to see this because they have false ideas of life, false ideas of what constitute happiness and success. Happiness to so many men consists in self-indulgence, success in getting what is called "our own way." But does not worldly experience teach us that these are false standards. The most miserable people in the world are those who have no one to think of but themselves, and no one's enjoyment to study but their own, and whose lives are one dead monotonous level of self-indulgence. Happiness is self forgetfulness.

INDOLENCE is one of the commonest of human failings, and it is the active, pushing, tireless man who succeeds. People like to have things done for them, to be led, or rather to be shoved on. The persistent man in nine cases out of ten can eventually get what he wants. Most people will do what you want them to do, if only you ask them often enough. And it is wonderful how far a reputation for persistence will carry a man. People gradually get into the habit of yielding to save themselves trouble. Persistence allied with tact is a grand thing in a parson. It is always admired, and is as nearly always effectual. People feel as old Edie Ochiltree expresses himself in the Antiquary, "ye're a vara positive man Monkbarns, and for a positive man ye're generally in the right."

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THE practice of rushing hot foot after everyone whom you miss out of Church for the first time, isn't always to be commended. There are people whose churchmanship is of such a character that their occasional absence from church it may safely be taken for granted is due to some perfectly valid cause. With such people the omission of an immediate call of enquiry on the part of the parson, is in the nature of a delicate compliment. It is a sign of perfect confidence.

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THE clergy list of the Church of England will soon contain the names of two Blackfoot Indians from the Canadian far West, the fruit of fifteen years' labor of the C. M. S. They will be supported entirely by their own people.

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Industry keeps the body healthy, the mind clear, the heart whole and the purse full.—C. Simmons.

GOD'S LOVE FOR MAN.

God draws a cloud over each gleaming morn ;

Would you ask me why ?

It is because all noblest things are born

In agony.

Only upon some cross of pain or woe
God's sons may lie ;

Each soul redeemed from self and sin
must know

Its calvary.

God never sends a joy, not meant in love ;

Still less a pain :

Our gratitude the sunlight falls to prove,

Our faith the rain.

And neither life, nor death, nor things below,

Nor things above,

Shall ever sever us that we should go

From His great love.

- F. P. Cobbe.

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MACAULAY, the historian says that most people "have just enough religion to make them uncomfortable." And this is only too true. The yoke of Christ is hard and heavy to many men because they will not "learn" of Him. They accept Him, half heartedly. But those who with an honest and true heart, loyally and unreservedly bend to His mild and gentle and reasonable sway, shall "find rest unto their souls." Self-surrender is the secret of all peace of mind. "No man can serve," or be the slave as the original has it, "of two masters." The service of Christ to those who will not give themselves unreservedly to Him is bitter and galling. They make the worst of both worlds.

You hear men bragging of their citizenship in the British Empire, and with a certain amount of justice. It is a great thing to be a Briton, and it is a poor soul that never rejoices therein. But it is at least as great a thing in a spiritual sense to be a Churchman, to be a citizen of a spiritual Empire whose Founder, and Builder, and Ruler is Christ, whose officers are divinely commissioned, and whose ordinances have outlived every human institution. Our membership in the historic Church, in the Body of Christ, in that institution actually and personally founded by Christ, and continued in unbroken succession by those personally commissioned by Him to carry on His work, this I say is the most precious and proudest possession that can fall to the lot of any created, man or woman. Dearly prize your membership, therefore, in the Church which is His Body. It is a great thing to be a churchman.

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PEOPLE are often falsely ashamed of many things—of their clothes, their poor relations, their poverty, their appearance, their calling, etc. But there is only one thing really worth being ashamed of and that is sin. False shame is the lion in the path of true success, to more than three fourths of humanity. We fear the wrong things, the things that cannot really hurt us, and so we never try. Thus the failures of some men are more honorable and glorious than the successes of others.

KIND WORDS FROM AFAR.

The following appreciative notice of one of our last year's issues, appears in the *Cape Church Monthly* published in Cape Town, South Africa.

Many men many minds, many men many methods, and it is very instructive to compare the three issues of Church Magazines, of which we give a list above. To "CHURCH WORK" from Halifax, N. S. we can give unqualified praise. It is bright, interesting, and, if we may use the word in this connection, "catching." There is a breeziness about it, and a directness which makes the shot go straight to the bull's eye, witness the following extract:—"There are three or four things a parson cannot do. He cannot be in two places at the same time. He cannot pay what he owes others if others don't pay him. He cannot preach deep powerful sermons, if he has to spend the most of his time skipping from one house to another and talking about the weather, or sitting in a waggon looking at a horse's tail. And he cannot tell what is in his parishioners' minds unless they tell him"

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THERE is a continual struggle going on in the minds of the majority of men between sentiment and reason. We are continually condemning with our head what we approve of in our hearts. That is why so many people acquire the reputation of being fickle. Sometimes the head gets above the heart and sometimes the heart above the head.

"Cheerful Religion" is graciously and cheerfully described by the Bishop of Pittsburgh. He claimed that there should be no other kind of religion and that the Anglican Church was the Church of cheerful religion. Contrasts were drawn, by the speaker, as to several phases of religion and their gloomy aspects as exhibited by certain bodies of Christians. Sin he considered was not in human nature as God made it, but came from the outside. We should not think of sin as inherent in humanity. Hopefulness lies at the bottom of cheerfulness and hope was what the Anglican Church offered. The churches should not have upon them a cross of suffering but the cross of triumph. Hope was best for the world and best for the Church.—*Sel.*

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THERE are at present in India, Burmah, and Ceylon 848 ordained clergy of the Church of England; and of these no fewer than 281 are pure-bred natives of those countries' of which 255 are Indians of India. Of the native clergy 165 are Tamils and natives of the Travancore State; 16 are Telugus; 24 are Bengalees; 9 are Hindustani Mussulmans; 4 are Sikhs; 17 are Santhali and natives of Chhota Nagpore districts; 9 are Guzerati or Marathi by race; and 7 are Hindus of North India. Besides these there are 19 Singhalese native clergy; 7 Burmese and Karen; 1 Parsee; and 1 Assamese. Thus so large a proportion as one-third of the Church clergy of our Eastern empire are real natives; in addition to which are a number of others who are partly of native race. The first native clergyman of our Church was the Rev. Abdul Masih, ordained by Bishop Heber in 1825. So in seventy years the one has been multiplied into 255.

BROTHERHOOD OF ST. ANDREW.

OFFICIAL INFORMATION.

Brotherhood Headquarters:—The office of the Council of the Brotherhood of St. Andrew in the United States of America is at the Church Missions House, 281 Fourth Avenue, (corner Twenty-second Street), New York City. Address John W. Wood, General Secretary.

The office of the Canadian Brotherhood is at 24 Adelaide Street, East Toronto. Address H. J. Webber, General Secretary.

The Secretary of the Council of the Scotch Brotherhood is George B. Chalk, 3 Kelbourne Street, North Kelvenside, Glasgow, Scotland.

The Secretary of the Council of the Australian Brotherhood is K. E. Barnett, 259 George Street, Sydney, N. S. W.

The Secretary of the Council of the English Brotherhood is C. Hubert Carleton, Church House, Westminster, London, England.

The Secretary of the Council of the Brotherhood in the West Indies is Rev. C. H. Coles, Theological College, Up-Park P. O., Jamaica.

In answer to a circular issued by the Brotherhood of St. Andrew, a large amount of literature of every description has been sent to the Church of England Institute, for which the Brotherhood begs to thank the donors and say that the whole has been divided into three lots, one to go in care of the chaplain on each transport, Mr. Cox taking 20 large packages by the *Laurentian*. Members of the Brotherhood have been busily engaged sorting and bundling illustrated papers, magazines, bound books, dozens of story

books, prayer books, bibles, hymn sheets, religious papers and magazines, etc., the quantity being greater than expected, St. John and Toronto sending large cases

Rev. W. J. Cox, Church of England Chaplain to the 2nd contingent, who sailed on the transport *Laurentian*, was presented by the Brotherhood of St. Andrew in Canada with a conveniently fitted leather bag containing a set of Communion Vessels and service book. The bag has a strap to go over the shoulder so as to be easily carried by Mr. Cox, whether mounted or on foot. Mr. Cox also took with him a quantity of literature, also prayer books, bibles and hymn sheets gathered by the Brotherhood, and referred to elsewhere.

A PARSON who occasionally preaches in South London arrived to take the place of the vicar, who had been called away on account of some family bereavement, and found an old and rather asthmatic lady struggling up the steps which led to the front door. He courteously gave her his arm to assist her, and when they reached the top the dame asked him if he knew who was going to preach. "Mr. So-and-So," replied the parson, giving his own name. "Oh, dear me," exclaimed the old lady, "help me down again, if you please! I'd rather listen to the groaning and creaking of a windmill than sit under him," and she prepared to descend. The parson gently assisted her downstairs, and sighfully remarked, as he bade her good-dye, "I wouldn't go in either if I weren't the preacher."—*London Daily Telegraph*.

They that know no evil will suspect none.—Ben Jonson.

ESTIMATES of the number of Jews in the world, of course more or less approximate, calculate their total at about 10,000,000, of which 4,500,000 are comprised in the Russian dominions, and 1,800,000 in the Austrian. The United States come third with 930,000, of which 350,000 are in New York alone. Germany and Roumania have respectively 560,000, and 300,000, the British Isles but 150,000. Asiatic Turkey a like number, and European Turkey, 120,000. France, in which so much is being written about being Jew-ridden, has only 72,000, with another 49,000 in Algeria. The tendency of the Jews is to increase most rapidly in the English-speaking countries, as in the United States, where 500,000 have been added to their number during the last decade, and in the United Kingdom, where their numbers have trebled within a score of years. In Russia also, during the same period, they have grown, according to calculation, from 2,500,000 to 4,500,000, despite the persecution to which they are subjected there

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THAT was a rather pointed story that the Rev. Dr. Parkhurst told in his pulpit recently to illustrate the fact, that no man could come in close contact with the universe without having the idea of the Maker come into his mind. The late Robert Ingersoll, while in Mr. Beecher's study, at one time saw a large globe standing on his table—a globe that showed, in elegant outlines, the contour of the earth's continents and seas. "That is a fine globe you have there, Mr. Beecher. Who made it?" was Mr. Ingersoll's inquiry. "Oh nobody," answered Mr. Beecher.—*Boston Transcript*.

Of the twenty-five leading Hymnals of the English-speaking world all contain the hymn beginning "Sun of my soul, Thou Saviour dear."

In twenty-four of the twenty-five the following appear:

Art thou weary, art thou languid?  
As with gladness men of old.  
From Greenland's icy mountains,  
Hark! the herald angels sing.  
I heard the voice of Jesus say,  
Jesus lover of my soul.

Just as I am without one plea  
Holy, holy, holy! Lord God Almighty,  
Our blest Redeemer ere he breathed.

The following are in twenty-three of the twenty-five:

All hail the power of Jesus' name.  
Awake, my soul, and with the Sun,  
Jesus shall reign where'er the Sun,  
Rock of Ages cleft for me.

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THERE can be no poorer soil for a childplant to grow in, or to attempt to grow in, than the soil of pretence. To learn to conceal is a sorrowful lesson indeed for a child. To learn to conceal honest poverty, as though ashamed of it, is the most sorrowful of sorrowful lessons in this line, for it is to so little purpose, and is unnecessary afterward.—*Ladies Home Journal*.

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"There is a vast difference in the sweetness and wholesomeness of spring water and cistern water. A spring fills from within, a cistern from without. Let your character be like the spring, welling upward and flowing outward—the best expression of yourself, vital, fresh, not a stale and feeble imitation of some other."

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WE often crush down our impulses, not realizing that our impulses are apt to be just the quick longings of our natures to fulfill their ideals.—*January Ladies, Home Journal*.

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President, Miss Jessie Belyea ; 2nd Vice-President, Burpee Belyea ; Sec. Treasurer, Miss Margaret Belyea.

Business being ended, a very pleasant time was spent in reading and singing.

Next meeting at Mrs. John Gorham's, March 2nd.

The Y. W. C. G. of St. Paul's Church met at Mr. George Pickett's, February 1st. After the regular business was over a selection from Macaulay's "Lays of Ancient Rome" was read.

Next meeting at Mr. Seely's, March 1st

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**COLLECTIONS FOR DECEMBER
AND JANUARY.**

St. Paul's Church,	\$ 7 70
St. James' Church,	8 60
Evandale Hall,	2 70
Speight Settlement,	2 10
Total,		\$21 10

—✠—

The collection in St. Paul's Church, Sunday, February 4th, for the Dr. Barnardo Homes, London, amounted to \$5.50.

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The following subscriptions have been received for CHURCH BELL and gratefully acknowledged :

Charles Richards, Mrs. Seely, Isaac Haviland, 30 cents each ; Daniel Bogle, \$1.00 ; Mrs. Thomas Scovil, 50 cents.

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THE CHURCH IN GREENWICH.

(Continued.)

1827. When only ten years of age he entered King's County Grammar School which was then under the capable management of the Rev. W. E. Scovil. From this School he matriculated at King's College Windsor, N. S., in 1843, and took the Degree of B. A. in 1847. After leav-

ing College Mr. Pickett accepted the position of Master in the Grammar School, Liverpool, N. S. Here he stayed one year, when he took charge of the Grammar School in Richibucto, but he soon resigned this School for that of his native place, Kingston, which was left vacant by the resignation of Mr. Charles Lee.

While here he was ordained Deacon, March 28th, 1852, in Christ Church, Fredericton, by Bishop Medley, and in the same year was united in marriage to Helen, daughter of Joseph Prescott Boyle, of Liverpool, N. S.

In 1854 he became Principal of the Collegiate School, Windsor, N. S. While here he was ordained Priest, at Rawdon, by Bishop Binney in 1856, and the following year took the Degree of M. A. at King's College. In 1861 Mr. Pickett came to Greenwich as missionary, where he laboured faithfully for 36 years. His first baptism in Greenwich was that of Alice Amelia, daughter of George and Catherine Flaglor, September 16th, 1861. His first burial was that of David Speight, August 4th, 1861, and his first marriage was that of Thomas C. Brundage and Jemima Richards, November 27th, 1861.

The history of the Church in Greenwich since Mr. Pickett's arrival is full of interest, but only a few facts can be mentioned here. In 1861 there were only 28 communicants. Thirty six years later, when he resigned the parish, there were 70 regular communicants, and during that time he presented 150 candidates to the Bishop for confirmation ; Baptized 413 persons, buried 405 and solemnized 121 marriages. Not only did Mr. Pickett work in Greenwich, but he had charge also of Wickham.

(to be continued.)

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