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The Western Churchman

A JOURNAL DEVOTED TO THE INTERESTS OF THE CHURCH OF ENGLAND IN MANITOBA AND THE WEST

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CHARLES KINGSLEY AND THE SOCIALISTIC MOVEMENT.

In the year 1848, a social hurricane swept over Europe, and compelled even the most powerful governments to look to themselves, lest they should become involved in a mighty political upheaval. The struggle between capital and labor had reached such a climax that a continuance of the existing state of things could only culminate in Revolution. The position of the poor was deplorable. The upper classes and those in power were, as a class, callous and apathetic: they seemed either not to care, or to be unable to deal with the prevailing evil. In London, Eng., workmen banded themselves together, and demanded the redress of their grievances, and, had not a few wise and good men come to the front and set themselves to guide the Chartists, there undoubtedly would have been a deluge of spoliation and bloodshed.

Looking back on these days, some of us may perhaps be inclined to regard these poor men as wild fanatics, who did not want to labor, but sought a Utopian life of ease and comfort without contributing any equivalent therefor, and, we mayhap condemn the stand they took for what they believed to be their rights. If, however, we look at the whole story from a fair and impartial standpoint, we shall see that,

while some of the methods adopted were wrong, decidedly wrong, still, there was a real need for reform. Workmen everywhere had grievances of a most serious kind—they had just cause for rising up against the tyranny and oppression to which they were subjected. Among those who fully realized the position of affairs, and sympathized with the sufferers, there was no one more in earnest—no one who did more—than Charles Kingsley, rector of the little country village of Eversley. When the news of the Chartist rising reached him, he set out for the Metropolis, and threw himself, heart and soul, into the struggle. During the height of the crisis, he worked incessantly for the cause. While his dear ones were sleeping peacefully in their quiet country home, he was “burning the midnight oil,” writing letters and placards, which would direct the poor Chartists in their desperation, and keep them from the commission of crime. How wonderfully wise and beautiful were the letters of “Parson Lot,” as Kingsley signed himself! How calmly and deliberately did he speak amid an atmosphere of turmoil and passion! His well balanced mind could appreciate both sides of the question: and so we find him counselling patience, deliberation, and peaceful, orderly measures. He bids them look into themselves, and see if they should not begin the work of reformation by reforming themselves. “Be fit to be free,” he says, “and God Himself will set you free.” And then he closes his letter in the powerful words of the Sweet Singer of Israel, “Commit thy way unto the Lord, and he shall bring it to pass.” What he preached he practised. Men saw that, and so his words acted like a charm; for, without doubt, it was to him and a few friends who rallied round him, that London owed its freedom from a social revolution.

It was many a day before the intellect, and influence, and power of England recognized the greatness of his work, but now, wherever the Saxon tongue is spoken, the name of Charles Kingsley is revered and honored as that of a man who was a God-sent leader of the people, a man who feared no man however high in power, and who did not hesitate to attack any system, when fully convinced that it was based on a false foundation. His was Christian socialism of the purest kind, a socialism which

recognized the rights of every class,—a socialism which aimed at giving to every man the advantages and privileges to which his manhood was entitled. With him there was no pitting of class against class; if he dealt vigorous blows on the capitalist when he saw him neglectful of his responsibilities, he was equally unsparing on the laborer when he saw him regardless of the rights of his employer.

Would that there were more men of the stamp of Charles Kingsley to-day: there would be less discontent and more happiness and peace in the world. Men need to be imbued with the same brave, trusting, unselfish spirit, not only in respect of their rights as man towards man, but also in all that concerns their many sided life. We need more faith and trust in the goodness and power of God; we need to learn to look upon Him, not as a despot, whose absolute decrees must be obeyed if we would escape eternal damnation, but as a living, loving Father, who takes an undying interest in all that concerns us, who knows our weaknesses and remembers "we are but dust," who delights not in the loss of the most insignificant of His creatures, but would fain have all men recognize His eternal Fatherhood, and as a necessary condition to that—the Brotherhood of man.

Of late, thanks to the labors of lecturers like the Rev. Prof. Clark, of Trinity University, Toronto, and other cultured men, we in Canada have had our minds turned to the writings of Canon Kingsley. The questions which vexed England half a century ago are very much akin to many that vex the Dominion of Canada to-day. They are questions that have to be faced; social reformers have to face them, politicians have to face them, the Catholic church has to face them. It is of no use for churchmen to say, "we'll leave them alone,"—they cannot be left alone. As Catholic-minded men and women, we are bound to acknowledge the great Oxford Revival of 1834, and following years, to have been a God-given movement; and, what were the main principles which it sought to accentuate? Was it not the fact, that Our Lord Jesus Christ came to earth, not merely to suffer and die for individuals, but to gather into one family—one church—all who should believe in Him? Was it not to impress upon men the eternal importance of the church's corporate life, so that Christian men and women might realise the eternal Fatherhood of God and the Brotherhood of man? Looked at in its true light, the Oxford movement was a socialistic movement; and, while Kingsley was never regarded as a follower of its methods, the great aim of his life was to attain the same ideal for which the Tractarians strove. With much that followed in the train of the Oxford leaders, he could not agree; but, he was

entirely with them in their desire to restore the corporate Christian life of Apostolic days.

If our readers have never read Kingsley's *Life and Letters*, edited by his widow, they will do well to read it. It will explain much in his writings that otherwise might be misleading; and will give abundance of testimony to the fact that while Charles Kingsley was a strong Christian socialist, he was, at the same time, a staunch upholder of the Christian verities—he was one who "continued steadfastly in the Apostles' doctrine, and fellowship, and in the breaking of bread, and in the prayers."

WESTERN CHURCH NEWS.

DIOCESE OF RUPERT'S LAND.

Bishop—Most Rev. R. Machray, D.D., D.C.I.
Residence—Bishop's Court, Winnipeg.

Evening service was conducted in Dale School house at 3 p.m. on Sunday, Jan. 10, by Mr. W. McMorine, of St. John's College.

Rev. W. R. Johnson conducted a midnight watch service at St. Andrew's on New Year's Eve. The attendance was rather small, on account of the inclemency of the weather.

At the Christmas services in St. Paul's, Middlechurch, the incumbent was assisted by Rev. J. H. Fairlie, M.A., of the Industrial School. The church was crowded at both services, and the number of communions made was larger than usual.

On Monday, December 28, at St. John's Church, Montreal, Rev. E. Wood, M.A., united in the bonds of Holy Matrimony Mr. Wm. Watson, late of Winnipeg, and Miss Mary Dennis, only daughter of contractor Dennis. Mr. and Mrs. Watson have gone to reside in New York.

The following changes are expected to take place in Church of England parishes shortly: Rev. C. Wood, of Birtle, will go to Stonewall, and Rev. W. Robertson, of Griswold, will go to Birtle. Rev. J. H. Sykes, of Oak Lake, is resigning on account of ill-health, and it is understood that the parish has been offered to Rev. W. E. Hobbs, late of Neepawa.

PORTAGE LA PRAIRIE.

St. Mary's Episcopal church was the scene on Wednesday, December 30, 1896, of one of the prettiest weddings which has ever taken place in the town of Portage la Prairie, when G. N. T. McGowan, of West Prospect, was united in the bonds of matrimony to Ellen Maude, eldest daughter of Edward Kilmister, of Toronto St., formerly of Morse House, Coats, Glou

ester, England. The Rev. S. MacMorine officiated. The bride, who was given away by her father, was handsomely attired, and was attended by her sister, Miss Florence Mabel Kilmister, while Mr. Robt. Scott assisted the groom in the capacity of best man. After the interesting ceremony, the wedding party proceeded to the family residence on Toronto St., where a sumptuous dejeuner awaited them. In the evening the happy couple left for Winnipeg for the honeymoon, and upon their return will take up their residence at West Prospect.

BRANDON.

The Festival of the Nativity was well observed in this parish. The decorators assembled in the church on the Tuesday, Wednesday and Thursday preceding the festival, and under the direction of Mr. S. Ryall of St. John's College succeeded in making a distinct improvement on the general appearance of the church.

On the chancel screen, in letters of evergreen upon a white background, was the text, "Glory to God in the highest," while heavy wreathing and manifold designs appeared on the walls and screen. The sanctuary was draped with the beautiful white curtains provided by the Girls' Guild, and the altar was adorned with the white frontal worked by the church embroiderer, Mrs. Merrick. Over the altar stood the beautiful jewelled altar-cross, presented by Major Mayne, of Chatham, Eng., flanked on each side by vases of lovely flowers, while the whole sanctuary was illuminated and made bright by the two handsome seven-branched standard lights just presented by Miss White, of Ashville, North Carolina. On the Festival itself there were two celebrations of the Holy Communion, the rector celebrating at 8.30 a.m., and Rev. Edward Archibald at 11 o'clock. About 120 made their communion, and at Mattins the church was well filled.

On the Tuesday evening before Christmas, the rector entertained at dinner Rev. Leonard and Mrs. Gaetz, Rev. E. and Mrs. Henry, Rev. J. and Mrs. Woodsworth, Rev. G. Lehigh, Rev. W. Watts, and Rev. Father Jubinville.

BOISSEVAIN.

December 23.—The Christmas entertainment given by the children and members of the Bible class of St. Matthew's Sunday School was a great success. By 3 o'clock the hall, which had been enlarged, was crammed to the doors. The first part of the programme consisted of recitations given by some of the small children, and then came the great feature of the evening, entitled "Santa Claus' Arrival," played and sung in character. The costumes were good, the youngsters played their parts well, and the singing

was excellent. It is hard to say which did and looked their best. The six little Brownies from wonderland, with their quaint costumes—the five beautiful fairies, led by the queen fairy, all clothed in white with sparkling wings—or Santa Claus' own workmen, hired for the occasion, who played and sang their parts to perfection, and were repeatedly encored. The choruses, too, were excellent. The fairy queen, Miss Maud Hill, has a sweet voice and sang her fairy solo in good style. Miss Emily Edward's song, "Xmas Birds," was sung well, and the workmen sang out lusty and clear. When old Santa himself appeared in his travelling costume, with his pack on his back, the children greeted him with a shout of delight and a merry song. He in return sang a good song as only Santa can sing, and then came the unloading of the well filled tree. The entertainment was the best ever given by a Sunday school in this town, and the Rev. George C. Hill, the rector, who conducted the cantata throughout, is to be congratulated with his helpers, Miss Holden, Mr. Sidney Hardy, and his daughter, Miss Maud Hill, who had been training the scholars for some weeks past.

GENERAL CANADIAN CHURCH NEWS.

DIOCESE OF ALGOMA.

CONSECRATION OF BISHOP THORNELOE.

The consecration of Rev. Canon George Thorneloe, D.C.L. as the third Bishop of Algoma was the occasion for a most imposing ceremony in Quebec Cathedral on the Feast of the Epiphany. The Right Rev. Bishop Bond, of Montreal, acted for the Metropolitan at the consecration, and he was assisted by the Bishops of Quebec, Fredericton, Ottawa, Nova Scotia and Bishop Sullivan. There were also present the Very Rev. Dean Norman, D.D., D.C.L., of Quebec; Ven. Archdeacons Mills and Evans, chaplains to the Bishop of Montreal; Ven. Archdeacon Roe, Rev. Canons Von Iffland, Foster and Richardson; Rev. J. G. Baylis, secretary of the House of Bishops; Rev. E. A. Dunn, chaplain to the Bishop of Quebec; Rev. Principal Adams, D.C.L., of Lennoxville; Rev. C. Dumbell, rector-elect of Sherbrooke; Rev. Dr. Alnatt, Rev. Prof. Wilkinson, etc., etc.

The cathedral, still radiant with its Christmas decorations, was densely crowded with people of all creeds, eager to participate in the solemn services of the day. The services opened with the singing of "The Church's One Foundation" as a processional, preceding the ante-communion service. The collects for the Epiphany and for the consecration of a bishop were said by the presiding bishop, while the special epistle and gospel were read by Bishop Sulli-

van and the Bishop of Nova Scotia respectively. After the Nicene Creed, the hymn "Christ is gone up" was sung, and then followed an appropriate and powerful sermon by Bishop Sullivan.

His Lordship took as his subject the teaching of the day, and referred at length to the progress and success of the missions of the church, both foreign and domestic. He urged that they be supported together, as they reflected upon and helped each other. The church had been called upon, he said, to select a head for the Diocese of Algoma. "Give him your prayers. He will need them all sorely. You are sending one of your own brethren to take care of the flock. Do not forsake him. He will need your assistance." Addressing the bishop-elect, he said, "You are undertaking a difficult task in taking charge of the Diocese of Algoma. You will see doors open and be unable to enter, and harvests whitening without means to reap them. I don't speak to dishearten you, my brother. You did not seek the appointment, but after careful consideration, decided to accept the office as a call from God. Trials will come upon you, but you must be strong. At times your friends and the church may seem cold and disposed to turn against you, but keep up courage, and wait upon the Lord at all times, especially in your days of trouble. Continue your work with a stout heart to the advancement of the church."

At the close of the sermon, the Bishop of Montreal, acting as Metropolitan, under a commission from the Archbishop of Ontario, took his seat in front of the altar, and facing the congregation. The Bishop-elect was presented by the Bishops of Fredericton and Ottawa, and the record of his election at the recent session of the provincial synod was read by the Dean of Montreal, Prolocutor of the Lower House. The Litany, with special suffrages, was then sung by Rev. E. A. Dunn, chaplain to the Bishop of Quebec, after which the acting Metropolitan, the other Bishops standing round him, and the people likewise standing, put the customary questions, which were duly answered by the bishop-elect, and offered the special prayer that he might have strength and power to perform all his sacred promises. The Bishop-elect then retired to put on the rest of the episcopal habit, and, on his return to the sanctuary, he knelt before the consecrator, while the "Veni Creator Spiritus" was sung. Thereafter followed the most solemn and impressive part of the whole, when the acting Metropolitan and the other Bishops laid apostolic hands upon the head of their new brother, and in the name of God set him apart for the work and office of a bishop in the church of God. The Bishop of Montreal then delivered the Bible into the hands of the newly-consecrated Bishop, and addressed him, still kneeling, in the words prescribed in the ordinal.

The bishops now returned to their former places, and the offertory began, during which was sung the hymn, "As with gladness men of old." This was followed by the usual order for the Holy Communion, with only this deviation, that just before the benediction another special prayer was offered for the new Bishop. The procession retired to the vestry singing the hymn, "To the name of our salvation."

At the close of the service Bishop Thorneloe was presented with a handsome pectoral cross, and an address, beautifully illuminated. The address was read by the Ven. Archdeacon Roe, D.D.; and the cross was hung on the breast of the new bishop by the Bishop of Quebec, with the words, "In hoc signo vinces."

In the evening there was a largely attended service in the cathedral, at which Bishop Thorneloe preached an eloquent sermon, appealing for aid for his new diocese, and referring with feeling to his new duties and responsibilities.

DIOCESE OF QUEBEC.

Bishop—Right Rev. A. H. Dunn, D.D.
Residence—Quebec.

Miss Mabel May Rolt White, eldest daughter of Lieut.-Col. G. R. White, and Major George West Jones, of Caverhill Hall, St John, N.B., were married in St. Matthew's church on January 6th. The event had been the leading topic of conversation in society circles for some time past, and consequently every available space in the church was occupied long before the hour fixed for the ceremony. The church was beautifully decorated for the occasion, and a detachment of 50 men from the 8th Royal Rifles, in command of Capt. H. Lamb, lined the aisle through which the wedding party marched. The wedding was a military one, the groom and all the officers attending the wedding appearing in the full dress uniform of their respective corps. The bride entered the church leaning on her father's arm and accompanied by the following ladies, who acted as bridesmaids: Misses Beatrice White, Caverhill-Jones, Edith White and Eileen White. The groom attired in the full dress uniform of the 3rd regiment of the Canadian Artillery, had arrived a short time before, and was attended by the following groomsmen: Mr. Fred. Caverhill-Jones, Capt. Macdonell, Major R. G. Leckie and Mr. G. S. Troop. The ushers were Mr. W. G. Scott, Capt. Wood, Mr. Reg. Patton, Mr. Simeon Jones and Mr. J. J. Sharples. The Lord Bishop of Ottawa officiated, assisted by the Lord Bishop of Quebec, Rev. W. L. Williams and Rev. G. Scott. Among the guests were Hon. Mr. and Madame Laurier.

DIOCESE OF OTTAWA.

Bishop—Right Rev. C. Hamilton, D.D., D.C.L.
Residence—Ottawa.

On Sunday, Jan. 3, a fire broke out in the vestry of Christ Church, Tamworth. The fires had been built as usual, and the sexton had gone home to breakfast, returning at 9.30 to ring the bell for Sunday school. In the meantime the fire had been discovered by one of the scholars, who gave the alarm before the sexton arrived. Prompt assistance was secured, and it was not long before the fire was under control, but not until a great deal of damage had been done. The origin of the fire is unknown. The vestry had only just been completed, and was nicely furnished. The altar linen, frontals, bookmarks, etc., were destroyed. The flames were confined to the vestry, but the interior of the church is badly damaged by smoke. The ladies of the guild regret much that the work of the past year has been so quickly destroyed. Much credit is due to those who so promptly and perseveringly rendered their aid in getting the fire so quickly under control.

DIOCESE OF TORONTO.

Bishop—Rt. Rev. A. Sweatman, D.D., D.C.L.
Residence—Toronto.

The annual Sunday school treat at St. Alban's Cathedral was held on Jan. 6 at 5.30 p.m. A generous repast was served, to which ample justice was done; and at 7 o'clock an entertainment was held, at which his Lordship the Bishop of Toronto, presided. In addition to the 200 Sunday school children there were present more than this number of parents and friends. The central object of interest for the younger people was a Christmas tree, from which each of the 80 little ones in Miss Slater's infant class received gifts. The vicar, Rev. A. W. De Pencier, had charge of the proceedings. Prizes were also given in each class. During the evening the Bible class presented a handsome teacher's Bible to their teacher, Mr. T. H. Turner. An interesting programme of music and recitations was contributed.

ANGLO-CATHOLIC CHURCH NEWS.

AN IMPOSING CEREMONY.

ENTHONEMENT OF THE NEW ARCHBISHOP OF
CANTERBURY.

On January 8th, the Right Hon. and Most Rev. F. Temple, D.D., was enthroned in Canterbury Cathedral as Archbishop of Canterbury and Primate of all England. He is the 93rd in succession to St. Augustine, who came to the Kingdom of Kent in 597 A.D.

Approaches to the Cathedral were thronged, and the fine old edifice, so replete with historic associations, was filled with reverent spectators, soon after the doors were opened at 11.10 a.m. An hour later the doors of the Cathedral and its precincts were closed. The mandate for enthronement was presented by the Vicar-General, the Right Hon. Sir J. P. Deane, Q.C., D.C.L. to the chapter, in the Treasury. After this ceremony the chapter proceeded to the Deanery and conducted the Archbishop through the cloisters to the great west door, where the procession was formed, headed by the bedesmen and high seneschal, municipal representatives, military and other bodies. The Very Rev. F. W. Farrar, D.D., Dean of Canterbury, walked on the right of the Archbishop, and the Vice-Dean on his left. The Archbishop was attired in full Convocation robes, with a long scarlet train borne by two boys, King's scholars of the Cathedral school. The Vicar-General presented the mandate to the Archdeacon, who caused it to be read aloud. The Archdeacon (Right Rev. G. R. Eden, D.D., Bishop-Suffragan of Dover) then escorted His Grace to the Archiepiscopal throne (said to have been used by St. Augustine), and, seating him in it, he said (in Latin):

"I, George Rodney Eden, Arch-deacon of Canterbury, by authority which I enjoy, do induct, install and enthrone thee, Most Rev. Father, in Christ, Frederick, by Divine Providence, Archbishop of Canterbury, into the archbishopric and archiepiscopal dignity of Canterbury and into the real, actual and corporal possession of the said archbishopric of Canterbury, and the rights, dignities, honors, pre-eminence and all things pertaining to the same, and may the Lord guard thy coming in and going out, henceforth, now and forever Amen."

The venerable Archbishop knelt for a few moments in silent prayer, after which he rose and was conducted through the middle choir to the Dean's stall, the Archdeacon saying (in Latin): "We place thee, most reverend father, in this seat, as a sign by real possession thereof."

The choir afterwards sang a Te Deum. The form of enthronement adopted differed in several respects from that which has been used in recent times. In some ways it resembled the form used upon the occasion of the enthronement of Archbishop Wake in 1716.

The procession having been re-formed, the Archbishop was conducted through the nave and cloisters to the Chapter House, where the Archdeacon placed His Grace in the principal seat, saying (in Latin): "We assign thee this seat, Most Reverend Father in God."

After the Archbishop had taken an oath to maintain the rights of the Church of Canterbury, the oath having been administered on the Holy Gospels, the

ceremony terminated by the Dean, Canons, Honorary Canons, and all ministers of the Church, in their accustomed order, promising due obedience to the Archbishop.

Between three and four hundred clergy, with twenty-five bishops, took part in the grand function.

Later on in the afternoon, the Dean and Chapter entertained the new Primate and a distinguished company to luncheon in the library of the Cathedral. The city was thronged with visitors.

IN MEMORIAM—BISHOP KNIGHT-BRUCE.

On Wednesday, Dec 16, there passed away to the rest of Paradise the Right Rev G. W. H. Knight-Bruce, D.D., one of the most active and able bishops of the colonial church. Although only 43 years of age he had made his mark in the mission field, and will long be remembered as the founder of the Mashonaland mission, and the first bishop of that territory.

Dr. Knight-Bruce was born in 1853, and was educated at Eton and Oxford, taking his B.A. degree in 1876, and M.A. in 1881. Ordained deacon in 1876, he served as curate of Bibury, Gloucestershire, from 1876 to 1878; curate of St. Wendron, Cornwall, from 1878 to 1882; vicar of St. George, Everton, from 1882 to 1883, and curate-in-charge of St. Andrew, Bethnal Green, from 1884 to 1886, when he was appointed to the see of Bloemfontein, South Africa, which he held till 1891.

His natural reserve made him in some ways unfitted to respond to the rough and ready point of view often adopted of necessity by the most effective workers in new countries: the difficulties he had to face were very serious; still he did admirable work in restoring order to the somewhat disorganized pioneers and in extricating the bishopric from the complicated position in which he found it.

In 1891 it was determined to create a Bishopric of Mashonaland, and Dr. Knight-Bruce agreed to accept the position of first bishop. In the same year he left Bloemfontein, and devoted himself with enthusiasm to the new work that lay before him. Ably assisted by his wife, who shared his love for and interest in the natives, he spared no labor to render the mission useful to the inhabitants of the country, as well as to the white emigrants. He did not deceive himself as to the amount that he was able actually to accomplish, and writing to the Society for the Propagation of the Gospel in 1893 of the chain of mission stations which he had been able to establish, and of the influence which was being exercised over the principal chiefs, he continued, in the spirit of frankness which characterized many of his uncompromising utterances, "Nevertheless, when you realize that when twins are born we have not anywhere

stopped, them putting them into a pot and pouring hot ashes over them or throwing them into a river, you will not expect too much." He succeeded none the less to a remarkable extent in extending and establishing the power of the English church. As he criticized his own work, he was ready to criticize that of others, and while he acknowledged with justice the help given him both in money and encouragement by Mr. Rhodes and the British South Africa Company, he was far from being always in harmony with the views of the company. He regretted and disapproved of the Matabele war, at the same time that he altogether repudiated the moral right of Lobengula to rule over Mashonaland. When the war actually broke out he was at Umtali, but he hastened immediately to join the expeditionary corps, which he accompanied at his own charge, refusing to take the position of chaplain of the forces because he held that the Matabele no less than the company's troops were members of his diocese. To both sides alike he gave unremitting service in the care of the sick and wounded, exposing himself with the utmost freedom and holding his private wagon, with all its contents, at the disposal of any of the sick who might require it.

His health, which suffered severely from constant trial and exposure, forced him to retire with deep regret from the Bishopric of Mashonaland in 1894. He returned to England, and went immediately to his native county of Devon, where he worked for a time with the Bishop of Exeter. On the death of Canon Courtenay he was nominated by Lord Rosebery in 1895 to the Crown living of Bovey Tracey, and shortly afterwards became Assistant Bishop to the Bishop of Exeter. His strength, however, failed to recover from the strain of the years spent in arduous exertion in Mashonaland, and the comparative rest of the last two years came too late to save a life spent in ceaseless struggle for the fulfilment of noble and unselfish aims.

AMERICAN CHURCH NOTES.

MINNESOTA CHURCH CLUB.

We are very proud of the wonderful growth and activity of the Church of England in Canada,—she is a worthy daughter of the dear old Mother Church, but, in some respects, she comes far behind her big sister "across the boundary line." Whether it is a natural outcome of the national democracy, or not, we are not prepared to say; but the fact remains, that the laymen of the Protestant Episcopal Church of America do take a far more real and active interest in church work than do laymen on the Canadian side. To the faithful laity of the United States, the Anglo-

Catholic Church owes the inception and organization of the Brotherhood of St. Andrew, "whose praise is in all the churches." Another American organization which also is exercising a far-reaching influence is the Church Club, which has a branch in most of the American dioceses. It has both clergy and laity in its membership, and of the latter there are some of the most prominent professional and business men in the country. Why cannot we in Canada get a greater proportion of our men to do church work and take an interest in church affairs? It is the churchwomen in Canada who do the church work, and they do work splendidly. It is of no use the men telling us that they have no leisure time for church work: we know that they have as much spare time as have our brothers on the other side of the line. Our curling rinks have seldom a lack of players—night after night one finds them well patronized. Our hockey matches are well attended. Are we to suppose that those who frequent these very enjoyable places belong to other religious bodies? No, no, there are lots of churchmen there, and we don't blame them for going there, if it were not that they tell us they have no time for anything connected with the church, save on one day in seven. Let the churchmen of Canada take a lesson from American churchmen, and evince a more living interest in that work which at present is left mainly to the clergy and the ladies!

The Epiphany meeting of the Church Club of the Diocese of Minnesota took place last week in the Hotel Ryan, St. Paul. Vice-President Hector Baxter presided in the unavoidable absence of the president. After partaking of supper served in the ladies' ordinary, the annual business session of the Club brought forth most satisfactory reports from both secretary and treasurer. The meeting proceeded to elect officers for the ensuing year, after which the secretary announced that a course of lectures would be delivered in the Twin Cities during Lent, under the auspices of the Club, on the subject of the "Prayer Book." An enjoyable discussion then followed on the question of "Preaching from the standpoint of the pulpit and the pew." The principal speakers were Rev. D. W. Rhodes, D.D., Mr. S. M. Hayes, of St. Paul, and Mr. H. C. Theopold of Faribault. The guests of the evening were Right Rev. M. N. Gilbert, D.D., Assistant Bishop of Minnesota, Very Rev. C. L. Slattery, of Faribault, and Messrs. Frank, Frederick, and Paul Faude of Minneapolis. Over fifty members of the Club were present, a few of whom were clergy, but the greater number were of the laity. The Club aims at making men intelligent churchmen, able to give a reason for the faith that is in them, able to grasp church questions in a rational and practical manner, and willing to give of the best powers that they have to the advancement of Catholic Truth.

• SPIRITUAL WORSHIP.

The Ven. Archdeacon Fortin, D.D., gave the first of a series of sermons on "Worship and the Prayerbook" on the evening of the first Sunday after the Epiphany. His text was St. John iv., 24: "God is a Spirit, and they that worship him must worship Him in spirit and in truth."

The following are a few notes of the sermon:

"Worship is the highest act of the human soul. It lifts man at once above the world and its petty concerns, and translates him into the very presence of God himself. It claims the highest faculties of the heart and mind, and fixes them on the sublimest object. It requires previous preparation. It can only live in an atmosphere of calm, and faith, and holiness, and therefore every disturbing element should be carefully excluded. Any bustle in the household on Sunday morning,—arriving late at church in an excited or flustered state of mind, is enough to mar the worship. Sometimes we go to church and try to worship, but all seems cold and dead—we cannot rise on the wings of joy and enthusiasm:—some adverse influence pulls us down,—we feel that something is wrong,—and ten to one we begin to criticize the service. Ah! the responding is poor, the music is not of the right sort, the sermon is wretched, and so on. All the time is it not we that have not prepared ourselves for worship. An interview with an earthly monarch, or even with one of his petty ministers, is of sufficient moment to be prepared for: but we rush into God's presence, without reflection, without prayerfulness, without a fixed purpose: we expect nothing and we get nothing. But, more than this, we must crucify self, if our worship would be worth anything. To worship God in spirit, is not merely to praise God in sincerity of heart and of life; worship implies recognition of the sovereignty of God, not only in theory, but in actual fact, and this, in turn implies an entire surrender of our wills to Him. It is easy enough to be moved, to be touched, and to surrender oneself to enthusiasm, to go through all the external signs of devotion. To bow the head is easy: it takes some effort to bend the will. Yet, without this, adoration is insincere. The essence of worship is sacrifice. Self is laid on the altar and immolated. Under Moses, the worship of God demanded many sacrifices. Depend upon it, it is the same now. There must be genuine humility. See Mary sitting at the feet of Jesus and drinking in his words,—that was worship. Look at the Publican, with downcast eyes, smiting on his breast and calling for mercy,—that was worship. Behold the crushed Magdalene, bathing the Saviour's feet with her tears, and wiping them with her hair,—that was worship. In all of these, humility, a necessary element of true worship, had a place. There

was there, in some measure, a reflection of the worship of heaven; for, do we not read that the angels veil their faces with their wings, while they cry, "Holy, Holy, Holy." Only think, God comes down to earth; Jesus, before whom the seraphs prostrate themselves in lowly adoration, actually tabernacles among men, and redeems us with a wondrous sacrifice, and we find it difficult to worship. Our zeal flags, our attention slumbers. Angels fill the air with Hallelujahs when the Saviour of mankind is born in Bethlehem; and shall not the echo of that song awaken enthusiasm in us to-day? If the angels desire to fathom the glories of redemption, surely we, who are so closely interested in it, should do so even more! Let us encourage and direct this natural instinct of the human heart. That men must love somebody and worship something, all experience demonstrates. It would be easier to pluck the sun from his sphere, than to erase the idea of worship from the human spirit. It has survived all revolutions. Corrupted, dishonored, opposed, it yet lives. In some form or other, worship girdles the entire habitable globe.

As for us, our worship must be spiritual. It is sheer profanity to give God the sacrifice of the lips while the heart is busy with something else. We must sing, not because we have fine voices but because our hearts are stirred with deep emotions and ineffable love. We must pray, not simply because the Liturgy places certain words in our mouths, but because we have real needs, and are convinced that God can supply them: we must bow in humility before God, not because others do it, but because our minds are filled with awe in His presence, and, like Moses, we feel we stand on holy ground. Even Confucius said, "If my soul is not engaged in worship, it is even as though I worshipped not." . . . And then we need isolation--the door of our hearts must be closed from all distracting thoughts. Some might imagine that if they were in a desert they would be alone with God. Not so,--St Augustine found, in his youth, when, seized with this idea, he fled from the haunts of men; he found, as he confessed afterwards, that he carried the world in his own heart. . . . We need a strong will to banish worldly care from the heart, and be wholly absorbed in worship. This we can cultivate; the concentration of the mind upon one thing grows with exercise. Let us daily try to spiritualise our worship! . . . Let us enlarge our desires. There are many heights that we have not yet reached, many joys we have not yet tasted, many glories we have not yet discerned. But, we are heirs of them all. . . . Let us draw near to Him with a true heart, and give Him true spiritual worship; for, "God is a spirit, and they that worship Him must worship Him in spirit and in truth."

VARIA.

Archbishop Magee was once present at a full-dress debate on the eastward position, when doubts were expressed as to the exact meaning of the words "before the table." After a speech or two, Dr. Magee seized a piece of paper and wrote: "As to the phrase 'The piper that played before Moses,' doubts have arisen. Some believe its meaning to be that the piper played *before* Moses--that is, at a period anterior to his birth. Others hold that the piper played before Moses in the sense of preceding the great lawgiver when he danced: while others teach that the piper played (*coram* Mose) before, or in the presence of Moses, when the son of Amram dined. All these are wrong. The phrase is to be understood as implying that the piper played *at the north end of Moses, looking south.*" The document was handed to Archbishop Tait, who looked grave.--*Church Times.*

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