

perhaps in a late harvest, brought in its rich, ripe sheaves of increase. After all, it is not the crowded church, the influential position, the large list of communicants, the sums given for religious purposes, that always mark the real success, but the impression produced. The evidence of conviction—of being in the right—of having something worth clinging to, may do more for the financial success of Christ's Church than the noisy notice-demanding growth that is, perhaps, but the external life that marks the want of the "depth of earth."

When the congregation is small, and the progress is slow—or apparently none—let us remember that Paul and Apollos must needs plant and water, and that God is above us, Who has promised to give the increase.—*Ex.*

### SISTERS AND DEACONESSSES.

The following letter which appeared in the *Church Eclectic* of November will be of interest to many in Canada who are striving to carry into active operation one or other of the Institutions referred to therein:—

SIR,—Will you kindly give me the opportunity of saying a few words with reference to the discussion on Sisters and Deaconesses, that you reported in last week's paper, as taking place at the Rochester Diocesan Conference? Nearly all the speakers seemed to think that Sisterhoods and Deaconess Institutions must necessarily be distinct. This mistake has been one of the great hindrances to the revival of the Order of Deaconesses. Having worked for many years in close connexion with those who had the restoration of the deaconess' office in our English Church much at heart, I have had the opportunity of noting the mistakes, the difficulties, and the misunderstandings through which the movement has had to battle; and I have also had the happiness of seeing it at last shake off some of the fetters its own friends helped to put around it, and take its stand as an office of recognized Church service, the members of which are pledged to give loyal service in all womanly ministrations "when called upon to do so by the parochial clergy." But deaconesses are women, and most require the help and moral support which is offered to them through the sisterhood, so the sisterhood seems to flourish when the deaconess' institution languishes. This will not be, when the deaconess' work stands on its right footing. Deaconesses are to be trained workers, so there must be a central home with arrangements for training. Deaconesses are to be set apart for their work by the Bishop, so the Home must be under the authority of the Bishop; and all who call themselves deaconesses should be required to show their license or authority for claiming the title when undertaking new work.

Deaconesses may only work in parishes where invited to do so by the parochial clergy; so due order is observed, and their work is always under lawful authority. When, however, all necessary regulations are observed in the admission of a deaconess to her office and in her appointment to work, then we must look upon her rights as an individual; and a deaconess should be free, if she wishes it, to be a member of a deaconess' home, viz., a "sister," or to be an independent deaconess, simply under the orders of the clergy in whose parish she has undertaken work. A deaconess' home, if it is to prosper, must have the sisterhood element in it, viz., there must be some deaconesses who have willingly devoted themselves entirely to the work, and who, as sisters, form the home-life for those under training. There are many who will make most efficient deaconesses and yet are most unsuited for community life, so at the end of their training, and on their admission as deaconesses, they should leave the deaconess' home; but others are strengthened and helped by being united with others, and they, if suited for the work, would

be admitted as sister-deaconesses, i. e., permanent members of the home. All offering themselves for the office should be loyal Churchwomen. A deaconess' home should belong to no party. The balance should be held fairly in the household, all subjects of controversy being avoided, but with a home conducted on these principles there must be great care that each deaconess is appointed to suitable work.

As a rule the clergy prefer sister-deaconesses to independent workers; one reason being that if the sister fails, her place would be supplied as soon as possible; but in any case a sister-deaconess acts as a centre, around which other workers will gather, the home with which she is connected feeling it to be a duty to send her fellow-workers as often as possible.

The out-door busy life that many of our deaconesses lead among the poor is another reason for the loving bond of a sisterhood or community life, for no one will deny that our own inner life is strengthened and refreshed by Christian fellowship.

The two things, as I understand them, are not antagonistic, but must be worked together, the sisterhood supplementing the deaconess movement by training deaconess workers, yet recognizing the freedom of the deaconess to leave the deaconess' home, and to be an independent worker, if she prefer it, or if circumstances seem to require.

It will be seen that those who are responsible for the working of a deaconess' home must avoid the narrowness of party spirit. While loyal to the Church they need not all fit into one groove. They will be willing to allow differences of opinion, so long as no principle is compromised or charity marred.

LOUISA COLLIER (Sister-deaconess),  
Head Deaconess of the East London Deaconess Home, 2 Sultan-place, Hackney.  
April 28.

### THE OBJECT OF ATTENDING CHURCH

A leading divine of Brooklyn, New York, is reported in *The Southern Churchman* as using the following language in an address to his people on returning from abroad: "In the intoned services, as conducted in the English cathedrals, he took no interest; in fact, he did not go to hear the services, but to hear the preaching." This view of the object of attending church is not uncommon. Many may enter the "House of Prayer," as Christ styles the place where He is to be worshipped, simply as the Brooklyn divine went to the cathedrals in England—"to hear the preaching." The Prayer Book corrects this error when it bids us profess, at the beginning of every service, that "we assemble and meet together to render thanks for the great benefits we have received at his hands, to set forth His most worthy praise, to hear His most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul." Evidently the Brooklyn Divine has failed to learn the Prayer Book's teaching of the chief end and aim of our assembling in the House of God. It is to worship in the "beauty of holiness" that we enter the courts of the Most High. If it is only to hear preaching that we go to God's house, we have mistaken the plain requirements of Scripture; we have overlooked the spirit and letter of our Book of Common Prayer.—*Iowa Churchman.*

### APOSTOLIC EXTINCTION.

"I don't believe in the Apostolic Succession," said a Deputy in General Convention the other day. It would be gratifying to know precisely what the distinguished gentleman does believe in regard to this matter. Only

three alternatives are possible: either, (1) there never were any such men in existence as the (so-called) Apostles; or, (2) as a historical fact, they did perpetuate themselves as an Order; or, (3) they have become as an Order, extinct. The matter is wholly one of fact, to be settled by the weight of evidence.

We can hardly suppose the gentleman accepts the first alternative, and therefore we may presume he believes, or thinks he believes, in the Apostolic Extinction.

He has read, we suppose, the testimony of St. Paul that when our Lord "ascended up on high," "that He might fill all things," "He gave some, Apostles; and some, prophets; and some, evangelists; and some pastors and teachers," etc., for a certain definite, specified work.

When was that work finished and Apostles rendered unnecessary? When was "the perfecting of the saints" completed? When did "the work of the ministry" cease? When was "the Body of Christ" fully edified? When did "we all come in the unity of the faith, and of the knowledge of the Son of God," unto the realization of "a perfect" Christian manhood? When was "the measure of the stature of the fullness of Christ" attained? And if the Apostles have outlived their usefulness, is it not barely possible that "Evangelists and Pastors and Teachers" are also superfluous in this be-praised nineteenth century?

J. W. B.

—*The Church Helper, Mich.*

THE last Sunday was the Sunday next before Advent, and marked the conclusion of another Ecclesiastical year. Of it, *The Church*, of Philadelphia, says:—"Not yet do we hear the Church's cry, The Bridegroom cometh; go ye out to meet Him! Still we are taught not a little in respect to His coming. The Gospel for this Sunday is the only repetition of a Gospel in the Church's cycle, and it manifestly is repeated here because of the concluding statement, *This is of a truth that the Prophet should come into the world.* The Prophet foretold is none other than *Jehovah our righteousness*: God of God, and yet also the Son of man; God's equal and fellow, and yet having so little solicitude for the retention of Divine royalty, that He took upon Him our flesh and became obedient unto death, even the death of the Cross. He it is who is made unto us wisdom and righteousness and sanctification and redemption. His is not a righteousness that displaces man's own endeavour. We are His friends when we do whatsoever He commands us. The faith that Christ inspires is a faith that copies Christ in whom no fault was found. Believers, according to the teaching of the Collect, plenteously bring forth the fruit of good works, and as they do this in the freeness and fullness of their love to God, He, in the freeness and largeness of His grace, bestows upon them a plenteous reward.

A venerable Clergyman, and one of the most prominent in Ontario, writes:—

"It is of great moment to the Church in our Ecclesiastical Province to have so able an advocate, giving weekly the fullest and freshest information respecting the Mother Church in England, and not only this, but also the Church in the United States. In short, I feel that we should be deprived of so much that is of deep interest to the members of the Church in our Dominion were it not for THE CHURCH GUARDIAN.

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.