

organ called *Temperance*, which is published quarterly upon the last days of January, April, July, and October. The membership fee of \$1.00 covers subscription to this journal. It may interest those under whose auspices this lecture is being delivered to add that this society has a "Woman's Auxiliary" all to itself, whose constitution, proceedings, etc., go forth to the public in the general report of the society.

II. This leads me to say a few words about what we may call the larger, older, and more regular "Woman's Auxiliary," of which that of the Temperance Society is the imitator. Quietly and steadily has this agency of wide-reaching influence spread itself over the Union, fostered by the untiring zeal of such women of the Church as Mrs. Tyng, Mrs. Lawver, and the Misses Emery. A valuable tribute to the zeal of the last two ladies was paid to them last Easter, when they were surprised by a gift of two cheques, each for \$1,430.00, and two Easter eggs containing gold, in one of which was \$128.00, and in the other \$100.00. The Woman's Auxiliary has pledged itself to a special effort of \$50,000 towards the Episcopate Fund for the convention of 1895; and some idea may be formed of the extra exertion which this must mean to the society when we read from their report that they gave last year \$386,326.63, of which sum \$187,573.79 was money, and the rest, as the report says, "in generous garments, perfumed with love and sewn in close with sympathy, and nailed up and sent everywhere in their beneficent boxes."

III. *The St. Andrew's Brotherhood.* Ten years ago last St. Andrew's Day, the Brotherhood had its quiet and unexpected beginning in St. James Church, Chicago. Since that time the growth has been steady and rapid, and in the American Church there are now nearly 1,000 chapters and 11,000 members. In the pamphlet which the Brotherhood has issued, called a "Decade of Brotherhood Work," there may be found the following extract: "The Brotherhood has come during the past ten years to stand, without self-consciousness, for the abolition of caste and privilege in the Church. It has come to stand also for the prayer book, the whole prayer book and nothing but the prayer book, in the regular prescribed public worship of the Church. It stands for loyalty to the clergy, true loyalty; not of inactive demonstration, or servile following after, but of sturdy co-operation." In connection with this society a self-denial week has been established, with the recommendation of the Boston convention, which is held the first week in Advent. Measured by dollars and cents, the result of this week was the creation of a fund of \$1,227.27 for the home missionary work of the Brotherhood; an amount sufficient to warrant the council to carry out the plan of providing a

Brotherhood commission to travel among the isolated and remote chapters to encourage and instruct them. During February and March such a commission, consisting of Mr. Silas M. Bee and Mr. John W. Wood, came out to the far west; travelling in seven weeks about 9,000 miles; visiting twenty-seven of the principal cities from Omaha to San Francisco, and from San Diego to Seattle; addressing many public meetings, in one (Riverside, Cal.) of which I was privileged to take part as a speaker, and holding conferences with the Brotherhood men.

The Brotherhood, as is well known, issues a periodical called *St. Andrew's Cross*, to one number of which we might refer, viz., that issued last November by order of the Boston convention, containing a full report of the proceedings of that convention. The first edition of 30,000 copies was speedily exhausted. The second edition of 5,000 copies is now being distributed. The eleven regular monthly editions show a total of 229,000 copies printed and circulated. The Brotherhood motto for this year is that manly, virile injunction of the apostle. "Watch ye, stand fast in the faith, quit you like men, be strong." (I. Cor. xvi. 13.)

IV. Having said this much very hurriedly, let me now say a few words about certain difficulties which confront this Church in her efforts to propagate the truth. I would mention amongst these: (1) The extent of territory that she has to cover; (2) the conglomerate character of the population which is thronging in, year by year, from all parts of the world; (3) the peculiarities of American temperament; (4) the dangerous tendency towards rationalism and liberalism in religious matters; (5) the mammon worship of the great centres; and (6) the dearth of candidates for holy orders.

(1) Take the diocese of Colorado, extending from lat. 37-41 and long. 102 to 109, Wyoming to New Mexico, from Kansas to Utah, covering an area of 103,477 square miles, or the missionary jurisdiction of New Mexico and Arizona, under one unfortunate bishop (Kendrick), who, owing to the Mexican troubles in the Southern Republic, has had to take the oversight of the Church's children there as well, and when we consider the area to be travelled by this one leader, we can form some idea of how difficult it must be to overtake the work. To illustrate this same point, as far as California is concerned, upon which I can speak with greater confidence, here we have a vast territory running 235 miles north and south, 775 miles east and west, 155,980 square miles. Its bishop, the Right Rev. W. Ford Nichols, successor to Bishop Kip, whose name is immortalized as the author of the "The Double Witness," has sought for a division of his diocese, on the plea of "extent of territory," a request that he hopes to have granted in 1895. So unwieldy has this great diocese been found

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