

MORE WORKERS WANTED.

The more active the Church becomes, the more does she perceive the need of greater activity still. Exactly as blindness to one's own ignorance is a sure sign of ignorance, when some advance up the heights of knowledge brings with it the power to recognize what greater heights are still to be reached, so the wider the Church extends her agencies the more clearly does she become aware how much there still remains to be done. And thus the demand for more workers becomes increasingly loud. The impetus which has been given to lay help in the diocese of London by the recent action of the Bishop in formally appointing certain carefully selected laymen will probably show itself before long in the other diocese; for this sort of thing is, happily, very infectious, and *vires acquirit eundo*.

But the work which *exclusively* belongs, and must belong, to the *clergy* is rapidly increasing, as well as the many agencies which can be undertaken by laymen. Hence there is a steady demand for more clergymen, as well as for more laymen to help them. The supply of this demand for increased numbers of ordained workers is by no means so easy a matter as the other; it is attended by certain difficulties which must be honestly faced.

Two principles, which at first sight appear to be contrary to each other, must be carefully borne in mind in all discussions upon this very important question. The first is this—that there undoubtedly is great need of *more clergy—men in every part of the Church*, and especially for the more frequent services which ought to be held. While there are parishes in which daily service is not held, or in which there is not weekly Communion, it cannot be said that the Divine Worship of the Church is all that it ought to be. But these services cannot always be maintained where the incumbent is single handed. The fact is that no Church ought to be served by less than two clergymen. The maintenance of continual services, morning and evening, every day in the year, should never be left dependent upon the presence and the health of one man, especially when that one man is engaged in much other work and often harassed by great anxiety, so that his bodily strength is seriously taxed. The general principle, then, that more clergymen are really needed is one upon which there is very general agreement, and there is no need to enlarge upon it further.

But together with this, there is another principle which has been strongly upheld in these columns, and appears to be gaining ground among the better educated of our Church folk. It is this—that much harm (probably more harm than good) will ensue if the Bishops 'lay hands suddenly' on candidates for ordination; in other words, if they admit men who are not well qualified, intellectually as well as morally, by birth and breeding, as well as by the soundness of their Churchmanship. A few black sheep among the clergy do incalculable harm to the Church in many ways; and likewise, every ignoramus and every 'peasant,' however earnest he may be, who obtains ordination, is in danger of bringing the Church into contempt by his inability, in the vast majority of cases, to influence for good the classes who are educated and cultured;

The Bishops, therefore, are 'in a strait betwixt two,' being practically urged from one side to open the door of ordination more widely—to admit more and more workers, who are so sorely needed; and warned from the other side *festinare lente*—to regard quality as well as quantity, and to be extremely careful to reject all who are in any way unfit for the sacred ministry of the Church.

Where shall they draw the line? Is any compromise possible? The solution may perhaps be made easier if greater distinction than

now obtains be established between the two orders of deacon and priest. It is well known that our branch of the Church has somehow deviated from primitive usage with respect to the diaconate. Our deacons would scarcely be recognized as deacons by Christians of the first century. They are far too much like priests. Whereas, in theory, priests are far nearer to bishops than to deacons, in our practice they are much nearer to deacons. It is the deacons whose status must be altered, and it is deacons who are wanted in greater numbers. All this seems to point to some relaxation as to the admission of deacons, which might be well balanced by greater stringency in the ordination of priests—a subject which is large enough to be treated by itself.—A. M. W. in *Church Bells*.

THE WESLEYANS.

The Wesleyans in England seem to be in far from a happy state. It is true that they are ever boasting of the twenty to thirty millions of Methodists in the world, and arguing that there must be a future for a Church of such wonderful growth in 150 years; but they forget that if there had been no divisions there would be many more, and that if in accordance with Wesley's teaching they had remained a body of lay teachers in the Church, they would have had a much more assured position. In their endeavour to form themselves into an independent Church they are driven further and further away from Wesley's teaching and practice.

I cannot find that their numbers are at all increasing in proportion to the increase of our population, and, as it appears to me, they are on the eve of fresh divisions. They find the class meetings, once their great strength, to be unpopular and contrary to the spirit of the times; then the itinerant preachers and the three years' limit, which would work admirably as an adjunct to the Church, with its settled parochial ministry, is found a burden to those who desire to make Wesleyanism into an independent organization.

It is allowed that such increase as is to be found is in the West-end Mission, which is worked on lines freer than old Wesleyan rules, and must be very distasteful to some of the Methodists of the older school. The Primitives have long had the exclusive control of the lower orders, but the Salvation Army and Church Army are making great advances in this particular field.

All this has caused many searchings of heart among Wesleyans; but try as they will they will only succeed in making a *new congregational* body, and as they seem to long for a more highly educated ministry and to minister to the more highly educated classes, in their endeavor to 'adapt Wesleyanism to its modern environments,' they will find themselves in competition with the Baptist and Congregational Churches; and will certainly fall far short of that Catholicity which marks the true Church as ministering at once to all classes of our people.—Earl Nelson in *Church Bells*.

MAGAZINES FOR JUNE.

The Homiletic Magazine divides its space into the following heads, under each of which much will always be found that is useful to its readers. Sermons, Expository Papers, Homiletical Commentary, The Children's Service, The Church Year, Practical Homiletics, Texts illustrated. The second section is presently filled with papers, by Rev. W. J. Deane, M.A., on 'The Miracles of our Lord'; and by Rev. Dr. Clemance, 'On Outlines of the first eight chapters of Romans.' The Sermon for children in

this number is entitled 'Ants and Conies.' E. B. Treat, New York.

The Treasury.—The representative of the Church pulpit in this number is the Rev. Spencer S. Roche, of St. Mark's Church, Brooklyn, N. Y., who contributes a sermon on the words, 'The fellowship of the world is enmity with God.' Dr. Cuyler furnishes a pen picture of Rev. Newman Hall, LL B., and of his Church work in London. Dr. Cuyler promised a series of like articles on 'Eminent Preachers' of the day. E. B. Treat, London and New York.

The Homiletic Review.—Canon Liddon forms the subject of the first paper in this number, from the pen of Prof. Wilkinson, D.D., of Tarrytown, N. Y. He opens his lengthy sketch of this great divine as a preacher with the words: 'Evangelical—printing the word without quotation marks, for from being of the evangelical party he was far enough removed, —I pronounce Canon Liddon as preacher'—and he closes a sketch of nine pages thus: 'In fine; manly, Christian, earnest, brave, loyal to Scripture, yet loyal to Church almost more than to Scripture, Apostolic, yet hardly less sacerdotal than Apostolic, but truly and steadily and devotedly energetic throughout, a scholar and thinker—such was Liddon, the man; and of necessity such intensely was Liddon the preacher—a great pulpit teacher rather than a great pulpit orator; a master of Christian Apologetics. * * * a pontiff without pontifical place, and a Father of the Church born out of due time.' Funk & Wagnalls, N. Y.

Littell's Living Age for the week 20th June, contains a lengthy and able article of much interest at present, taken from the *Quarterly Review*, viz: 'Canada and the United States, their Past and Present Relations.' The writer deals out some measure of justice to the Dominion, and does not, as the custom is, exalt the United States at the expense of Canada. After reviewing the progress made by the U. S. between 1790 and 1890 the writer adds: 'Despite all the powerful influences that have fought against Canada, she has held her own in America'; and later on after reference to the elections in March last, he says, 'Canada is prepared to meet the difficulties of the future with confidence, and asks nothing of her great competitor, except that consideration, justice and sympathy which are due to a people whose work on this continent has just begun, and whose achievements may yet be as remarkable as those of the first federation to the south. Littell & Co., Boston.

RECEIVED:

The Westminster Review.—Leonard Scott Publishing Co., N. Y.; \$4 per annum; 40c each.

The Atlantic Monthly.—Houghton, Mifflin & Co., Boston; \$4 per annum; 35c each.

The English Illustrated Magazine.—Macmillan & Co., New York; \$1.75 per annum; 15c each.

The American Church S. S. Magazine.—112 North 12th street, Philadelphia; \$1 per an.; 15c each.

The Spirit of Missions.—22 Bible House, N. Y.; \$1 per annum.

The Living Church Quarterly.—Young Churchman Co., Milwaukee; 25c per annum.

Ladies' Home Journal.—Curtis Publishing Company, Philadelphia; \$1 per an.; 10c each.

NEW BOOKS.

PEACE AND ITS HINDRANCES.—By the Right Rev. Ashton Oxenden, formerly Bishop of Montreal. Longmans, Green & Co., N. Y.

STORIES OF THE LAND OF EVANGELINE.—By Grace D. McLeod. D. Lothrop Company; Boston; cloth pp. 336; \$1.25.