

ST JOHN'S PARISH—Church Committee.—At a meeting of the above committee the resolution named in St. Mary's items relative to the absence of the Rector of St. John's, was duly passed.

Every one is but of one mind that the Rev. gentleman well merits his contemplated change, and all too are deeply sorry for the cause which compels him to go away at this time, especially under the circumstances of not having been able to procure a substitute. Notwithstanding the climate, the cleanliness of the city, and the response of the people to clerical work, yet as in this case, a priest cannot work for five years unceasingly, and for a few months also have the onus of an extra parish upon his shoulders, without feeling the strain of a tropical climate. Yet after all we are hoping for bright things even out of this temporary hour of trial, and that is that our brother may not only have his wonted robust strength renewed, but that he may spend a most pleasant time amongst the "Lions" of Great Britain, and come back again with men—some under the ægis of the S.P.G.—and money, and leaving behind many of the faithful in the dear old church at home, to offer up their stated prayers: 1. For a Bishop who can live amongst us. 2. For the strengthening the hands and work of the Bishop of Jamaica, our acting Diocesan together with his faithful Coadjutor. 3. For an increase of the clergy, and for a blessing of zeal, wisdom, rest and refreshment to the present clergy. 4. That there may be a real outpouring of the Blessed Spirit upon all the people in the diocese, that there may be an increase of development in the spiritual life.

THE WEST INDIAN CHURCH.

There are in the West Indies and South America, ten Dioceses of which, at present, the following are the Bishops.

Province of West Indies.

1. *Jamaica*, founded 1824, and (2) *British Honduras*, 1883, Right Rev. Enos Nuttall, D.D., 1889; Assistant Bishop, Right Rev. C. F. Donett, M.A., 1880

3. *Barbados*, founded 1824, and (4) *Windward Islands* 1819. Right Rev. Herbert Broe, D.D., 1882

5. *Guiana*, founded 1842, Most Rev. W. P. Austin, D.D., 1842. Primate.

6. *Antigua*, founded 1842, Right Rev. W. W. Jackson, D.D., 1860; Coadjutor Bishop, Right Rev. C. J. Branch, D.D., 1882.

7. *Nassau*, founded 1861, Right Rev. Edward T. Chaston, D.D., 1886

8. *Trinidad*, founded 1882, Right Rev. J. T. Hayos, M.A., 1889.

9. *Falkland Islands*, founded 1869, Right Rev. W. H. Stirling, D.D., 1869.

Bishopric founded by the Church of United States.

10. *Haiti*, founded 1874, Right Rev. J. T. Holly, D.D., 1874.

From the S.P.G. Report, the Society granted for the year 1889, £3076, Jamaica for Panama, £200, Nassau, £1,000, Antigua, £352, Guiana, £774, Windward Islands, £200, and Trinidad, £50.

There are several Clergymen in the West Indies who are assisted by the S.P.G. In Guiana, Revs. W. Farrar, W. Heard, F. P. Jones, G. Matthews, F. Quick, and G. Salmon, besides some 12 or 13 Catechists or Teachers. In Jamaica (Panama) Rev. S. Kerr besides one Catechist and 4 Lay Readers. In Barbados, Rev. A. H. Wright, Society's.—*West Indian Churchman*.

As the eyelid shuts down instantly at the approach of a foreign substance, so protecting the eye, so the conscience ought instantly to arm itself against every foe. It is well to have a conscience which acts first and thinks afterward.—*Laius*.

CONTEMPORARY CHURCH OPINION.

Church Bells says:—

It is strange into what ludicrous aberrations our prejudices will at times lead us. With reference to the recent opening of Mansfield College, here is a sentence from one of our weekly contemporaries: '*Methodism is the most creditable product of Oxford culture*.' It would indeed be difficult to make a statement more false or more foolish. Wesley, no doubt, was an Oxford man, and a man of whom Oxford has reason to be proud; and Wesley, was the founder of Methodism. But no sane person would put Wesley, either intellectually or spiritually, at the head of all the great men whom Oxford has produced, as doing her more credit than any of them; and the Methodist movement, which he started, has in the course of years not only diverged in many respects from Wesley's ideas and desires, but has been singularly lacking in that width of culture, that intellectual balance, that urbanity and insistence upon 'manners,' which have been for centuries the distinguishing mark of its founder's University, and give her so indisputable a claim on our gratitude. A sentence such as this we have quoted is not indeed very likely to lead many persons astray, for it is too obviously absurd, a mere specimen of journalistic impudence; but it is worth marking for a moment, if only to warn us against the easy dangers of generalisation under the influence of religious and political prejudices.

The Irish Ecclesiastical Gazette says:—

We have more than once ventured to draw attention to the fact that more persons have been sent over to the Church of Rome by defects in our worship than by excesses. We know that this is a position generally traversed by extreme Protestants, but nevertheless we believe that the statement is a correct one, and we can substantiate it by the authority of the no less learned and judicious a Bishop than Dr. Lightfoot, of Durham, whose Protestantism few will question, and who wrote these words some time since in the *Durham Diocesan Gazette*:—"Let us not be deterred by any suicidal or timorous misgivings. Be assured many more people have been driven into Romanising extremes through our withholding from them what their reason or sense of propriety tells them is a seemly standard in externals than through the opposite. An orderly surpliced choir, solemn services, with good congregational music, painted windows which teach through the eyes the eternal lesson of the Gospel as the preacher does through the ears—surely these are a great aid to our spiritual work, and are felt by thousands to be so. Our Nonconformist friends are in many cases wiser than we are, for they are picking up these lessons far and wide."

The Family Churchman says:—

In his address at Winchester last week the Bishop said one or two things, as usual, which are calculated to sink deep into the hearts of his clergy. Touching the authority of Convocation, for example, he was ruthlessly sarcastic about the fate of the recommendations of the Ritual Commission, which the late Bishop Wordsworth considered as having "brought peace to the Church." But it was on his own familiar theme of amity and goodwill among men, based upon the essentials of Christian faith, that the Bishop turned all hearts towards himself. "We have a great work to do," he said, "in fighting against sin, error and unbelief, and our arms are continually turned against our brethren." The thought gives him a shudder. But he asks, "Are they brethren or are they enemies? Are we to say that those who do not belong to our own school of thought are brethren in Jesus Christ and His Church, or are we to treat them as enemies?" And he answers in that convincing manner so habitual

with him: "May I venture to say I have lived a long life, and I have seen the leaders of all those different schools, and have known some of them. It was my privilege in my youth to know Mr. Simeon, the leader of one school at that time; I knew Mr. Keble, who certainly took a lead in another school; later in life I knew Frederick Danison Maurice, and I suppose there is no name more distinctive of his school than his name. And I think I can say—were you to pardon the egotism—I can agree in the main point with every one of those great and good men. I could heartily subscribe to the chief tenet of Mr. Simeon—'Christ only, no earthly merit to be added to His, no creature earthly or heavenly to intervene between the soul of the sinner and the Saviour.' I can cordially subscribe to much of the teaching of Mr. Keble, and join in his hope in the assured presence of Christ in His Church and His Sacrament, in the communion of the individual soul with its Saviour, in the indwelling of the Holy Spirit of God in the Church, and in the body and soul of the Christian, and so in the communion of saints one with another. I can join heartily in the teaching of Frederick Danison Maurice—'That the Eternal Father of our spirits regards with all-embracing love the beings whom He has created and redeemed.' Nay, I do not doubt to say that each one of these men are where we should all hope to be: that everyone of us who are permitted to reach the Eternal Kingdom of our Father shall see each of them there, unless, indeed, as Waitfield once said of Wesley, 'they will be too near the Essential Brightness for us to be able to see them.' And if we are thus sure concerning them in their place in the Kingdom of Heaven above, can there be no place for them and such as them in the Kingdom of Heaven on earth? Must it be that while one side is recklessly provoking and the other ruthlessly persecuting there shall be no peace left us on earth, and that many a poor, seeking, wandering soul shall be tempted to doubt whether there is peace in Heaven, or truth in God or man? Surely we do not need Courts that brother should go to law with brother. We do not, we ought not to need that there shall be any decisions given on subjects of this kind if we could have but the love of God and the love of man, and something like the patience of Christ."

REQUESTS.

Subscribers, in a year, would very much oblige us, and materially assist our work by remitting WITHOUT DELAY, the amount due us together with renewal subscription. The amount so due is in the aggregate very considerable; and its non payment seriously affects us. Will not subscribers EXAMINE THE LABEL on their papers, ascertain the date and remit amount due by first mail; registered letter or P.O. Order?

We would also ask each subscriber to assist our work for The Church by sending in the name of at least ONE NEW SUBSCRIBER. We cannot believe that this would be a very heavy task in any case; and it would quickly increase our circulation, and it we are to believe the many flattering—though wholly *unsolicited*—assurances of the benefit accruing to The Church through the publication of the GUARDIAN, each subscriber would thus become a co-worker with us in extending its beneficial influence.

We would also ask subscribers, Clerical and Lay, (but specially the former) to furnish to us the names and addresses of parishioners to whom specimen copies of the GUARDIAN might be sent, with a view of increasing our subscription list, and thus enabling us ultimately to reduce the subscription price. Some of our Subscribers complain of the return to the former