

ty of young men offering themselves for the Sacred Office, to discover the evil and the danger now threatening us from this quarter. Some think themselves justified in looking forward to the Ministry if they have become seriously interested in, and have learned to reflect soberly on religious questions. Others imagine themselves duly persuaded in this solemn matter if they are conscious of a strong desire to be useful in promoting the interests of the Church and of humanity. Still others arrive at the same conclusion through the suggestion of friends who see in them gifts and abilities which they fancy would insure them power and reputation in the pulpit, or popularity in pastorate. On all sides we encounter a state of feeling which makes it easy—altogether too easy—for the mechanic, the tradesman, the farmer, the lawyer, the physician, to abandon their callings, and attempt the functions of the Sacred Ministry, which, beyond anything else in life if they are rightly discharged, take hold on the strongest conviction and profoundest experiences of the soul. It is a state of mind often produced by consciousness of failure in secular work, or by native restlessness of temperament, or by the ambition to figure in a more conspicuous sphere, or by the desire to enjoy what is supposed to be easy dignity and comfortable respectability of a vocation which surrounds itself with an atmosphere of quiet thought and sympathetic fellowship. But men lifted into the ministry by such motives can never rise above the lowest grade of moral power.

The first wave of tribulation that strikes them will draw from their lips the cry of cowards and time-servers. Never will be heard, even in any chance moment of spiritual exaltation, trembling on their tongues in pathetic, victorious earnestness, the words, 'Woe is unto me if I preach not the Gospel,' 'I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.' Never need the Church expect from such any personal sacrifice, that 'no offence be given in anything,' and 'that the ministry be not blamed.' To them, afflictions, necessities, distresses, tumults, labors, watchings, fastings, obscurity, isolation, poverty, are sources of death, not life. They may abound in great words, but they will be barren of great deeds. The fire that tries them will prove them dross, and the furnace will cast them out as the refuse of God's Kingdom. If the Church is to have a Priesthood worthy of the Word she has been commissioned to preach and of the work she has undertaken to do, she must teach more and more the men whom she ordains, that they must rise above all secondary motives grounded in mere taste or preference, or general intellectual and moral bias, and pass wholly into the region of those primary and fundamental motives which are alone spoken of and relied upon in the Scriptures of the New Testament. She must have the witness of the Holy Ghost working with and working through the judgment and volition of the individual soul.

Clearly the time has come when the Bishops of the Church must exercise greater care in selecting and receiving postulants. No duty can be more important than this, and none requires more painstaking discrimination for its due performance. If the *morale* of the Ministry is ever to be made what it ought to be, and must be in order to sway the mind and heart of this generation, the random, haphazard method of dealing with this interest, so prevalent in the recent past, must cease. Much good material has come to us by what seems like a happy accident, but more of another sort has been imposed upon us by the lack of suitable vigilance. We must abandon the notion that candidates will drift in upon us as they are wanted, like waifs from the outer world. The manhood we want must be sought out in early youth, and the Church's seal fixed upon it at the start. The Church must help to

fashion the lives and characters of those who farther on are to be trained in her theological schools. We may believe with all our hearts that 'Almighty God, who has purchased to Himself an Universal Church by the precious blood of His dear Son,' will in this matter 'mercifully look upon the same.' We may believe, as we ought, that the Holy Ghost, who perpetually applies to the Church's needs the virtue of Christ's indwelling presence, and who, through this, oils the joints and repairs the wastage of the Church's organic machinery, will not fail to provide in some way a due supply of 'stewards of the mysteries of God.' We may pray steadily, as we are bound to do, that God will 'so guide and govern the minds of His servants the Bishops and Pastors of His flock, that they may faithfully and wisely make choice of fit persons to serve in the Sacred Ministry.' But we must remember that all such believing and praying, as in other cases, so in this, will amount to little unless accompanied and followed by the active and habitual circumspection which they are intended to inspire. Certainly the guiding and governing sought for, even if granted in most liberal measure, do not excuse the Church's responsible officers from the most watchful and scrupulous exercises of their own conscience and judgment. I have dwelt on this point the more at length, because no careful observer can fail to trace some of the most serious deficiencies and inaptitudes of not a few of our living Clergy to the source I have indicated.

THE OLDEST BISHOP ON THE BENCH.

The clergy of the Rural Deanery of Demerara agreed to observe the beginning of the Bishop's jubilee on St. Bartholomew's Day in the following manner: 1. Celebrations of the Holy Communion at eight o'clock wherever possible, with a special intention of invoking God's blessing on the Bishop on the commencement of his jubilee; 2. a Choral Eucharist at the pro-Cathedral at 11 a.m., with a special address; 3. Choral Evensong and address at the pro-Cathedral at 7.30 a.m., all the town choirs assisting; 4. Subscription luncheon at the Church House, to which the Bishop was invited, with presentation of an address of congratulation. A correspondent writes to the *English Guardian*:

The Bishop of Guiana, the Primate of the West Indian province, was on this day fifty years ago in Westminster Abbey consecrated by Archbishop Howley, and after fifty years of sheer hard work in the forests of Guiana, on the banks of that land of rivers, shooting cataracts, under the fierce heat of a tropical sun, establishing new missions, confirming the old established stations, and doing the work of a pioneer, evangelist, and chief pastor, to the marvel of the younger generations, he is still fresh and hale. Whilst William Piercy Austin has occupied the Episcopal throne of Guiana we have seen Howley, Sumner, Tait, and Benson on the chair of St. Augustine. The present Archbishop of Demerara, the Ven. T. Farrar, furnishes the following items of the Bishop's early career in a late diocesan magazine: 'It was the intention of the Bishop to be admitted to the ministry of the Church at home, but certain circumstances led him, after having obtained a title for holy orders in the Diocese of Gloucester, to come to the West Indies, and he was admitted to the diaconate by Bishop Coleridge, of Barbados. Certain other circumstances of a private nature obliged him to retire from the duty undertaken by him as first curate of St. George's within a few months after his ordination, and, seeing that there was little probability of his being able to resume his post, he was admitted to the priesthood by the Bishop of Bath and Wells, in whose diocese he remained until he again visited the colony in 1835. From this date he has held a labouring oar in the Church

here, having been appointed by Bishop Coleridge in 1836 Rural Dean of Essequibo, and Ecclesiastical Commissary of British Guiana in 1837, to be followed by his appointment by the Crown, on the recommendation of the Bishop, to the office of Archbishop of British Guiana in 1838, and subsequently, as is well known, in 1842 to the high office he now holds.'

The early work of the Bishop consisted in consolidating and extending the work among the newly-freed slaves and other English-speaking races in that heterogeneous colony. The next great work with which his name will ever be associated was the establishing of a chain of Missions amongst these interesting races, the aboriginal Indians, which was completed last year, when a mission in the extreme confines of the north-west of the colony, bordering on Venezuela, was established. The Bishop was fortunate in having such men to co-operate with him as William Henry Brett, the 'Apostle of the Indians' (*nomen venerabile*), and Canon Heard. Now there are Missions established for these races in the Coventryne, Berbice, Demerara, Essequibo, Massaruni, Potaro, Pomeroon, Moruca, and Barima rivers, and thousands of the aboriginal Indians have been brought to the light of the Gospel of Christ. In the course of time India poured forth its thousands from its plains, and now one-third of the population of Guiana consists of immigrants from the East. That was the next undertaking with which the Bishop had to grapple. Here there were these people speaking various and difficult languages settling in his diocese, and nothing was being done to evangelize them. In 1873 a mission, and subsequently a missionary college, were established on part of Plantation 'Blair,' owing to the liberality of its owner, Mr. Quintin Hogg, and since that date a series of missions have been established on the sugar plantations, and with fairly good results. From the latest reports it appears that the work is being slowly consolidated. The importance of this work cannot be over estimated. Its results may be very far-reaching, for if the immigrants return to their home Christianised they may serve as leaven to leaven the number of Hindoos and Mohammedans amongst whom it may be their lot to reside. Another and perhaps the most successful work of the venerable patriarch has been among the few thousands of Chinese that went out to Guiana. The Bishop had simply to guide the work of evangelization, and practically the work was done by themselves. It is estimated that at the present moment the number of Chinese Christians in Guiana is greater than that of their heathen brethren, and that in a very short time there will be no unconverted Chinese left. Such is a brief sketch of some of the chief events in connexion with the Bishop of Guiana, a man beloved by all classes and all denominations. His last great work, which he would like to see completed before he says his *Nunc Dimittis*, is the erecting of a Cathedral which is now being built, and efforts are being made to open it in time for the completion of the Bishop's Jubilee on St. Bartholomew's Day, 1892. This Cathedral will commemorate the work accomplished by this noble servant of God, and it is hoped that the Motherland will supply some of the funds that are still needed to complete the structure from the designs of Sir A. Blomfield.—*The Church Review*.

A PROMINENT member of one of the large Congregational churches of an eastern city advised a friend, on the removal of the latter with his family to Boston, to connect himself with one of the Episcopal Churches, because the worship tended so strongly to foster in the young a spirit of reverence for things sacred. 'It must be confessed,' he said, 'that our religious exercises in the Congregational church are not so favorable, and if I were to bring up another family of children I would certainly join the Episcopal Church for that if for no other reason.'—*Exchange*.