

## TWO ASSISTANT BISHOPS.

On the festival of St. Andrew, Archdeacon George Henry Sumner, Prolocutor of the Lower House of the Convocation of Canterbury, and Archdeacon Donet were consecrated, the first as the Bishop of Guildford, Suffragan of Winchester, and the second as Assistant Bishop of Jamaica, at Westminster Abbey. The Archbishop of Canterbury, the Bishop of London, and the other officiating Bishops arrived shortly before eleven o'clock and were received by the Dean of Westminster and the Cathedral clergy in the Jerusalem Chamber. A procession was formed, which passed through the dean's private doorway into the Abbey. The Archbishop at once commenced the Communion service, morning prayer having been said at 8 o'clock. The Epistle was read by the Bishop of Winchester, and the Gospel by the Bishop of Jamaica (Dr. Nuttall). The Rev. C. Grant, who preached, selected as his text the 2nd Epistle to Timothy 2nd chapter, and third verse: "And the things which thou hast heard from me amongst many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The sermon ended, the Bishops-designate retired to the Istin Chapel to put on their rochets, the choir in their absence singing "The Lord hath been mindful of us" (Wesley). On their return they were formally presented to the Archbishop for consecration, and the usual formularies were gone through. The Litany was sung by the precentor (the Rev. Flood Jones), after which the Archbishop, seated in his chair, put the customary questions to those that were to be consecrated. At the conclusion of the questions, the Bishops-designate retired to put on the rest of the episcopal habit, the choir singing "How lovely are the Messengers" (Mendelssohn). On their return the consecration service was continued by the Archbishop, who pronounced the sentence of consecration, and delivered to each of the newly-consecrated Bishops a Bible. All the Bishops present assisted "in the laying on of hands." The newly-consecrated Bishops then took their places with the other prelates, and the Communion service was concluded, the Archbishop being the celebrant, assisted by the Bishop of London and the Dean of Westminster. The offertory was given to the Jamaica Church Fund.

## MISSION FIELD.

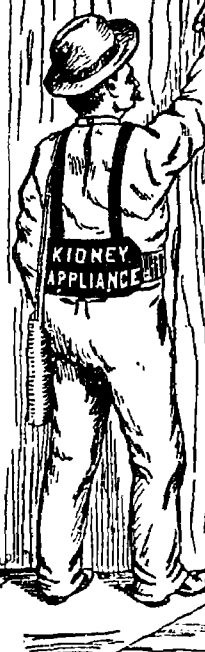
### VOCATION FOR MISSIONARY WORK.

(By the Rev. George Frederick McClear, D.D., Warden of St. Augustine's College, Canterbury, and Honorary Canon of Canterbury Cathedral.


#### I.

In the Mission Field of June, 1882, there appeared a very remarkable paper on "Holy Week at St. Augustine's, Canterbury." It was written by that devoted man,

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the Rev. Philip Samuel Smith, who went out from St. Augustine's to join the Oxford Mission in Calcutta, and there died after three years' untiring labour. In this paper he asks the question, "What difficulties can there be in a College like this?" and he answered it by saying, "The same in kind which is found in all theological colleges, even in those which are now famous in England for the spiritual life of the Church of England. The same difficulty which our Lord Himself found in preparing the Apostolic band, even under His own immediate and overpowering influence. The very same difficulty which every deacon and every priest, on looking back, must recognise in his own life, and must feel still to be with him day by day." How true these words are they only really know who have to deal practically with the training of men at Theological Colleges, whether for home or foreign work. But it may be affirmed, without fear of contradiction, that, whether for work to be done here in England or in some Mission station abroad, everything turns on true Vocation.

#### II.

What, then, is "Vocation"? It is a question more easily asked than answered. But, speaking roughly and briefly, we may indicate:

1. That in which it does not, and
2. That in which it does consist.

(a) It does not consist, then,

1. In a desire to occupy a good social position, or
2. In a wish to secure a profession by which a man may live, or
3. In a longing to attain a conspicuous place in the House of God, or,
4. In a vague desire for a change from some employment in which a man has failed.

(b) It does consist in a man's possessing—

1. Personal piety.
2. Inclination and aptitude for missionary work,
3. Certain gifts, and predispositions,
4. The approval of those competent to form an opinion and advise.

(To be continued.)

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