

BROTHERHOOD OF ST. ANDREW.

The *St. Andrew's Cross* for August publishes a letter from Bishop McKim, of Yeddo, asking "Is there one among the *Brotherhood* men who will give himself for three years to this work for Christ and His Church: meaning that of teacher in the school at Nara, one of the ancient capitals of Japan.

One member of the Brotherhood in the U.S. went out to China two years ago as a medical missionary, and is now working under Bishop Graves; a member of the Canadian Brotherhood starts shortly for Uganda, in Central Africa, and another member from Australia has just gone to South America to engage in mission work there.

The order of proceedings at the 8th annual Convention of the Brotherhood in the States, which takes place in Detroit, Mich., from the 14th to 17th September inclusive, embraces many topics of the highest interest. Amongst others who are announced to take part we notice the names of the Bishops of New York (Dr. Potter); Chicago (McLaren); Mississippi (Dr. Hugh Miller Thompson), and Southern Virginia (Dr. Randolph). Judge McDonald, of Brookville, is to present the report from Canada.

The *Cross* announces the number of Chapters in the U. S. at 1,025; nine new ones having been formed last month. None are mentioned in the Canadian report, though one was formed in St. John, too late probably for notice to be given.

A number of Chapters have been formed in N. S. WALES and WEST AUSTRALIA, where work of a varied character is being carried on by the members. One of the Chapters has a weekly meeting for the study of the Thirty nine Articles and the Bible. Open air meetings are being conducted by the Chapters in and about Sydney—those attending being mostly non-churchgoers. Two meetings per week are held away from the churches.

THE NEED OF BROTHERHOODS IN THE MISSION FIELD.

In an address delivered at the Lichfield Diocesan Conference, and published in the *Church Times*, Bishop Anson (late of Qu'Appelle) expressed his sense of the great need of Community life in the Foreign Mission work of the Church. We can only quote a few lines of the address setting forth some of the reasons that the Bishop urges for the need. He says:

"In the first place, and above all, the Church needs in her Mission work a more evident setting forth of entire self-sacrifice in those who are her witnesses for the crucified Saviour. This has been frequently noted by those who have most experience in Mission work in India and other Eastern countries. Accustomed as many of the people are to great acts of self-denial and asceticism in their own religions, the thing that chiefly appeals to their feelings is a life of very evident self-sacrifice for the cause that is espoused.

"Sir William Hunter, a man intimately acquainted with India, has remarked that for the last twenty-four centuries every preacher who has appealed to the popular heart has cut himself off from the world by a solemn act, like the great Renunciation of Buddha. He must be an ascetic, and must come forth from his solitary self-communings with a message to his fellow-men. He tells us that the natives regard a missionary as 'a charitable Englishman who keeps an excellent cheap school, speaks the language well, preaches a European form of their old

incarnations and triads, and drives out his wife and little ones in a pony-carriage.' General Gordon, writing from Khartoum, says: 'There is not the least doubt that there is an immense virgin field for an apostle in these countries among the black tribes. But where will you find an apostle? A man must give up everything, understand—everything, everything! No half or three-quarter measure will do. He must be dead to the world, have no ties of any sort, and long for death when it may please God to take him. There are few, very few such. And yet what a field!' Staunch Protestant though he was, he found none but the Roman Catholics, as he had seen them in China, that came up to his ideal of the absolute self-devotion of the Apostolic missionary. . . . Then, again, I think we want more of the sense and great power of mission in our mission work. I believe it to be a great secret of the success of the Roman Church. It is undoubtedly one great loss that we have in working through self-constituted societies, instead of the Church acting as a body, through officially chosen representatives, in her great work of missions. Men are left to offer themselves, and for the most part to choose their own field of work, and to go and come as their inclination prompts them. . . . Then, again, our missions need the help of *laymen*—not so much as 'half kinds' of clergy to take services as the *substitutes* for the clergy, but as *laymen* to help in whatever their previous occupation in life may have been, and in which, therefore, they will be likely to be most efficient helps, such as carpenters, builders, agriculturists, helpers in the house, but, above all, as teachers in schools. The education of children in religion and the principles of our Church, as it is a matter of primary importance for the future welfare of our Church, so it is one of the greatest difficulties that confronts the Church in our colonies."

SOME QUESTIONS.

By BISHOP WORDSWORTH.

i.—Is it true that the revealed Word of God urgently and repeatedly commands Christians to shun divisions, and live in unity?

ii.—Is it true that God does not command impossibilities, and that, notwithstanding the diversities of human nature, it must be possible for us—and our plain duty—in every case to do what He requires?

iii.—Is it true that the divisions among Christians are a manifest cause of ungodliness and scepticism at home* and of hindrance abroad to the conversion of the heathen? †

iv.—Is it true that the controversy between Presbytery and Episcopacy has been narrowed, in fact, to two points—(a) Episcopacy is undoubtedly Scriptural; (b) Presbytery is not founded upon the Word of God, or agreeable thereto; and which I challenge all the theological professors in Scotland to controvert?

v.—Is it true that many eminent Presbyterians have avowed that the time is come, or is rapidly coming, when an attempt ought to be made to put an end to our unhappy divisions, and that such an attempt ought to include Episcopalsians?

vi.—Is it true that there is a right and a wrong, which are discoverable in religious and ecclesiastical differences, and when they are discovered it is the duty of nations, no less than of individuals, to follow the right and discard the wrong?

Only affirmative answers can be honestly given to the above questions from this late most distinguished Divine in Scotland; he died December 5th, 1892, in his 87th year. This was not many days after he put these startling and heart-searching questions, "To All Whom It May Concern." We may, therefore, say this

was his last effort in behalf of that for which he had so long and so earnestly laboured, viz., the Re-union of Christendom.

* If those who wish to believe are offended, what shall we say of those who wish to disbelieve, "who love darkness better than light, because their deeds are evil." Are they not strengthened in their unbelief by all this division among Christians? Where was the weapon forged, of which the writer himself has felt the edge, when a sceptic repelled him with the sneer—"When Christians agree among themselves, then come and talk to me."—Canon Garnier.

† Bishop Selwyn, of Lichfield, and formerly of New Zealand, said at the first Wolverhampton Church Congress, "When I asked one of the most remarkable of the New Zealand chieftains why he refused to be a Christian, he stretched out three fingers, and, pointing to the centre joint, said, 'I have come to a point which I see three roads leading; this is the Church of England, this is the Church of Rome, and this is the Wesleyans. I am sitting down here, doubting which to take.' " And, added the Bishop, "he sat doubting at that 'cross road' until he died." See p. 146 of that most valuable work, "A First Book on the Church," by Canon Garnier, M.A. It is published under the direction of the Tract Committee of the Society for Promoting Christian Knowledge. The price is 1s 6d, but members of the Society can procure it, through any depot, at a considerable reduction.

a Not only is Episcopacy, i.e., the government of the Church by Bishops, Priests, and Deacons, undoubtedly Scriptural, but it rests on the same outward testimony as that on which rests the first universal Canon of the Holy Bible itself.—See the last chapter of "Biography of the Early Church," by the late Ven. R. W. Evans, B.D.

"We believe it would not be right for us to administer either Baptism or the Holy Eucharist unless we had a commission from those Bishops whom we apprehend to be in a succession from the Apostles."

"We believe that the threefold order of Ministers is not only authorized by its Apostolic institution, but also by the written Word."—John Wesley, M.A.

We read in Holy Scripture of "the Church" as a whole, but we also read of several distinct Churches. We are reminded again and again that the Church is one—one outwardly and visibly; "one body," "one fold" (flock), and yet we read of a number of local Churches. The more enumeration of St. Paul's Epistles recalls several of these. We have fuller details of the Church of Ephesus than of any other. It was under Timothy, who acted as its Bishop (1 Timothy, 1-3.) It had many elders, i.e., Presbyters or Priests (1 Timothy, 3-4.) Here we have the threefold ministry of Bishops, Priests and Deacons.—Canon Garnier, M.A.—*Irish Ecclesiastical Gazette*.

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